MUTTRA:

A GAZETTEER,

BEING

VOLUME VII

OF THE

DISTRICT GAZETTEERS OF THE UNITED PROVINCES OF AGRA AND OUDH.

EDITED AND COMPILED

BY

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GAZETTEER OF MUTTRA.

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PREFACE.

THE old Gazetteer of Muttra was compiled by Messrs. H. C. Conybeare, F. H. Fisher and J. P. Hewett. Part I of the volume was printed off as early as April, 1882; but the whole book was not completed until January, 1884. Most of the information was derived from the settlement and rent-rate reports of Messrs. Whiteway and McConaghey and from Mr. Growse's *Mathura*, Mr. Growse himself assisting in passing the proof sheets through the press. The work has proved of considerable value in the preparation of the present volume; but the scheme of the new Gazetteer has involved an entire reconstruction. There are few districts in the United Provinces which are so intimately known as Muttra; and this is due to Mr. Growse, whose information concerning the district, its people and its institutions is so full and complete that there seems hardly any scope for a new work on the same subject. The statistics, however, have been brought up to date, and notices of matters that had not occurred in Mr. Growse's day have been added. The historical account of the district is the portion of the present volume in which the largest amount of new matter will be found. For many coins and antiquities have been discovered since Mr. Growse wrote, and these have thrown considerable light on the early history of Northern India, besides that of the district; while other information has been collected from a variety of sources. I am much indebted generally to the notes left by Mr. A. W. Trethewy, late collector of the district; and to Mr. F. B. Sherring, who is now officiating in that capacity, for information readily supplied; while the Reverend P. M. Zenker and Dr. J. Ph. Vogel, have kindly assisted with articles on religious and historical matters.

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July 1909.

D. L. D-B.

GAZETTEER OF MUTTRA.

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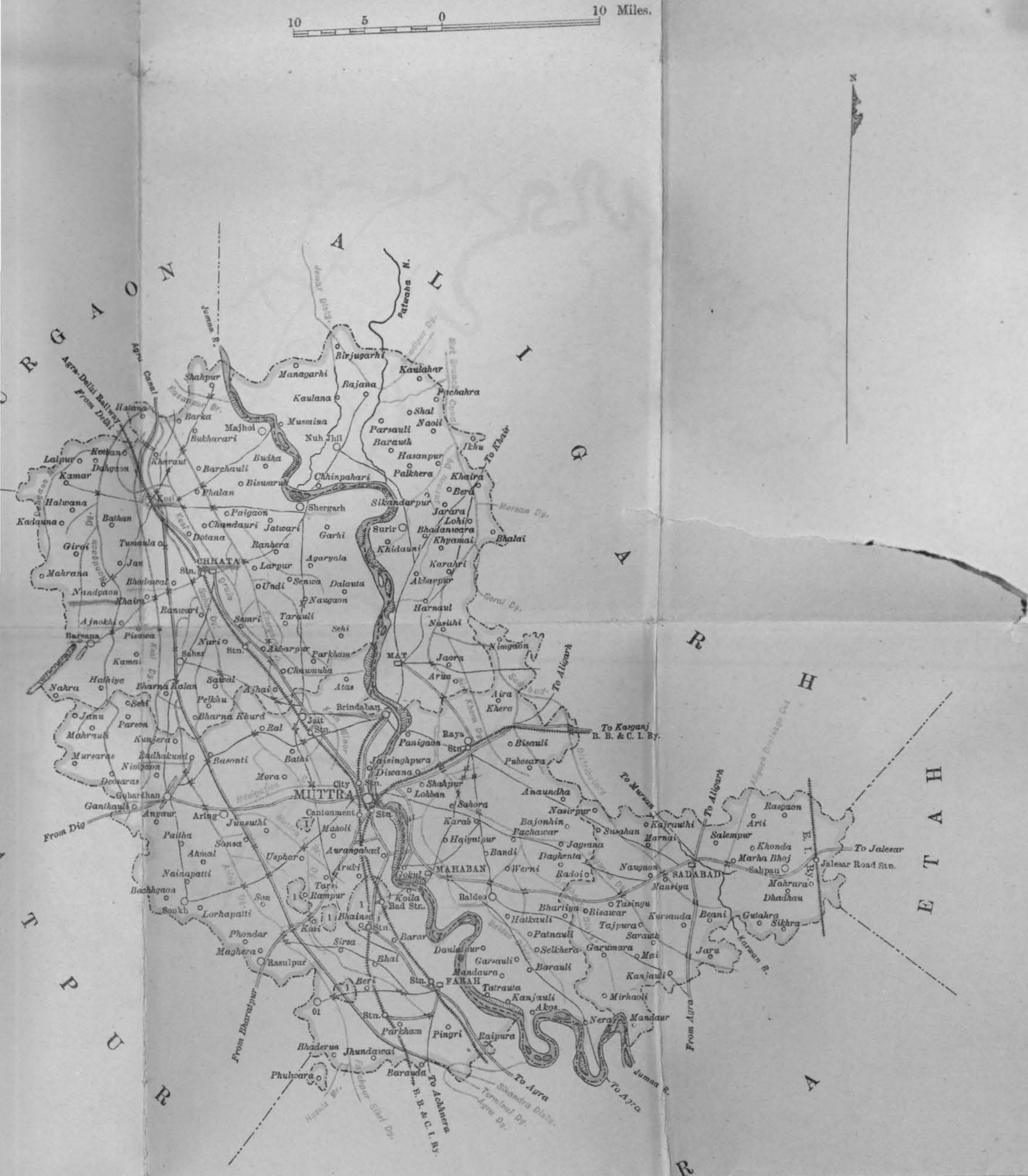
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DISTRICT

MUTTRA.

Scale— 1 Inch = 8 Miles.



REFERENCES.

----------------	MUTTRA
----------------	MAHABAN
Station -------	Brindaban
----------------	Kursanda
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CHAPTER I.

General Features.

Muttra, or as it is more correctly spelt Mathura, is the north-western district of the Agra division, and lies between the parallels of 27° 14′ and 27° 58′ north latitude and 77°17′ and 78°12′ east longitude. It is bounded on the north-west by the Gurgaon district of the Punjab; on the north-east and east by Aligarh, except for some eight miles where the borders of the Sadabad tahsil march with those of the Etah district; on the south by Agra; and on the west by the independent state of Bharatpur. In shape it is like an imperfect crescent, whose horns look up towards the north-east; and its borders are extremely symmetrical and in no degree disfigured by the intrusions of independent territory so frequently found in districts which are conterminous with native states. South-west of Muttra city, however, there are five inclaves of Bharatpur territory, consisting either of single villages or groups; and in the south-western corner the district possesses one village, Phulwara, which is completely isolated in the midst of land belonging to that state. According to the latest returns, the total area of the district is 924,497 acres or 1,445 square miles. Its greatest length is approximately sixty miles and its greatest breadth is forty miles. The district has been from time to time subjected to several changes of area, of which mention will be made in chapter IV. Boundaries and area.

The district lies in the basin of the Jumna, which flows through the centre of it and divides it into two tracts of somewhat dissimilar characteristics. Generally speaking it consists of two plains, sloping at a rate of 1·28 foot per mile in the direction of the river's course. The few small rocky out-crops which protrude across the Bharatpur boundary in the west and nowhere rise more than 200 feet above the plain are the only features that vary the otherwise monotonous landscape. Flanked Topography and general appearance.

by ravines and sand dunes, the broad channel of the river rarely sinks more than 30 feet below the general surface of the country and alone prevents the district from being an uninterrupted level expanse; for Muttra is unusually ill-provided with streams or drainage channels. If the eastern corner, comprising parts of Mahaban and the whole of the Sadabad tahsil, be excluded, modern Muttra coincides almost exactly with the Braj Mandal of the Hindus. Its beauties have formed the theme of many a poet's praise in song. But the first aspect of the holy land could not fail to disappoint the student of Sanskrit literature, who had been led to anticipate grassy swards and smiling prospects; and the impression upon the mind of any chance traveller during the hot and cold seasons of the year is that of a vista of depressing flats, blurred by a dense and cloudy haze and unrelieved by the grateful shade of trees. The general poverty of the Braj Mandal is the inspiration of a popular Hindi couplet, in which Krishna's neglect to enrich the land of his birth with any choicer product than the wild caper *(karil)* is cited as an instance of his wilfulness.

In the rains, however, which is the time of pilgrimage the landscape improves; and there are several places in the holy land that have a charm of their own. The beauty of Gobardhan and Barsana, where the gleaming tanks, overhung with *pipal* trees, are overlooked by the rocky hills hallowed by centuries of devotion, is sufficient to justify the warmest panegyrics of the devotee or poet. In the same season the Jumna becomes a mighty rushing stream, a mile or two broad; the dusty plain is transformed into an expanse of green grass and crops; even the barren undulations along the river are clothed with verdure; and the patches of sacred grove land that lie dotted about over the district are decked once more with blossoms of white and red.

The trans-Jumna tract.

The three trans-Jumna tahsils, Mat, Mahaban and Sadabad, have a total area of 643 square miles and present a fair sample of the scenery usually found in the Doab. This tract is carefully cultivated and is irrigated from both a canal and wells. Luxuriant crops and fine mango groves indicate the fertility of the soil and render the landscape not unpleasing to the eye. To

the farmer and economist it is by far the most important part of the district, though of less interest to the historian and antiquary than the tract which lies on the other side of the river. The agricultural population is denser than in western Muttra and the number of scattered hamlets gives the country a less solitary air. Two intermittent streams, the Pathwaha and the Jhirna, carry towards the Jumna the drainage of northern Mat and central Sadabad respectively. Above Bhadaura, in tahsil Mat, several old beds of the Jumna form lagoons. The undulating ridges of sand which flank the stream stretch further inland than on the opposite side of the river; and isolated dunes may be seen several miles eastward on the uplands. Below Bhadaura the river bank is scored into ravines which are dwarf-likenesses of those in the trans-Jumna tract of Agra.

Western Muttra.

The western part of the district includes the Muttra and Chhata tahsils, and has a total area of 802 square miles. The surface is perhaps less uneven than that of eastern Muttra; but it is slightly hog-backed, its line of highest elevation lying, though parallel to the Jumna, at some distance both from the river and the Bharatpur boundary. The rural inhabitants eschew hamlets and live in semi-fortified villages. This centralization is due partly to the quality of the water, which in some places is undrinkable, partly to the attraction of religious association but mainly to the past necessity of providing protection for life and property from the attacks of Jats and Marathas in the troublous days before the British rule. Most of the larger villages, as well as the large towns, Muttra, Brindaban and Kosi, lie on this side of the Jumna. Except that boundary river, the tract can boast no stream. It has no marshy spots beyond the hollows where rain-water stands for a few days; and the only line of natural drainage in it is the ill-defined channel called the "western depression." This channel was formerly known as the Gobardhan *nala*. It forms the natural outlet for all drainage on the western side of the Agra canal, from its tenth mile stone, and has a catchment basin of some 2,428 miles. There is no flow-off and no continuous valley down to the point at which the depression leaves Bharatpur territory for the Muttra district, near the village of Sanket.

Above this point the flood water is retained in large hollows approaching the size of *jhils*, as at Khalitpur, Chandeni and Kotala in Gurgaon, which latter are used for irrigation purposes. From Sanket the valley extends with fair continuity past Gobardhan and Santhrak to the Fatehabad tahsil in Agra, where it terminates in a watercourse emptying into the Utangan river near the village of Nibohra. On the portion that lies within this district little or no flow is recorded; but it has been found necessary to provide for six fairly large culverts in a project recently sanctioned by the Government for raising and improving the road from Muttra to Dig. An additional waterway has also been found necessary on the road to Bharatpur, as both roads run across the depression and become submerged in years of heavy rainfall. Down to the culvert at mile $9\frac{6}{8}$ on the Fatehpur-Sikri distributary of the Agra canal, the valley is now covered with a network of high watercourses for irrigation, the existence of which precludes the possibility of any flow in the depression in ordinary years. A proposal made to open up its whole course by a drainage cut from Hodal to the Fatehpur-Sikri culvert, in order to make the depression serve as an effective line of drainage, was abandoned in 1894, because it was realised that it would be impossible to deal with the accumulation of water in a year of heavy rainfall and on account of the consequent likelihood of floods in Muttra and Agra. Trees are scarce in western Muttra. The only large lagoon is an old bed of the Jumna at Koila, in tahsil Muttra. Below this the river banks are scored with ravines similar to those on the opposite side; and there is a long line of similar erosions further north, between Shergarh and Brindaban. Elsewhere the shore consists of sandy undulations, in some places sparsely cultivated but for the most part producing only *sarpat* grass or tamarisk.

s. In the two western tahsils just described lie the only hills of the district. These eminences are outlying spurs of the Aravalli system and belong to several distinct ranges. The most northerly is the Charan Pahar in Chhota Bathen, which is a low heap of rocks about 400 yards long and ten feet high rising directly out of the plain. Six miles to the south-west is the hill of Nandgaon, which is half a mile long and is covered

with the houses of the village, the highest point being surmounted by the Nand Rai temple. The chief hill system of the district lies four miles further south and consists of two parallel ranges less than a mile apart. The main line commences at the village of Unchagaon and runs along the boundary of the district to Nahra at an approximate elevation of 200 feet above the plain. It is covered with huge boulders of rock similar in character to the substance of the hill itself and is entirely destitute of trees; while the detritus of the rock has produced a sandy belt along the foot, locally known as *wal*. The parallel range is really a series of three almost detached hills, the southernmost being overlaid by the village of Rankauli and the northernmost and largest having Dibhala at one end and the sacred village of Barsana at the other. The Rankauli hill has a few trees on it, and the northern half of the Barsana hill from the village of Manpur, which occupies a depression in the centre, is densely wooded with the *dho* tree *(Anogeissus parvifolia)* and is crowned by several temples of great sanctity. The soil between the two ranges is almost pure sand. Some ten miles further south-east, but following the same strike, is the Giriraj or Annakut hill of Gobardhan in Muttra tahsil. At its northern end it is little more than a heap of stones, but it rises at the southern to some 100 feet above the plain: it is a famous place of pilgrimage, wooded with *chhonkar* and other trees, and has on it numerous temples. All these hills are of ancient quartzite, and the largest is the Gobardhan hill, which extends altogether for about five miles. The only other formation approaching a hill in the district is near Gopalpur in the south of the same tahsil, where there is a curious elevation of red earth seamed with ravines and containing nodules of quartz: it lies far away from any range, but the formation resembles the hillocks at the foot of the Chhata ranges.

Apart from these hills and the valley of the Jumna the district has a gentle slope from north to south which can be clearly depicted by the line of levels. The frontier on the Gurgaon side near Kotban is 613·8 feet above the level of the sea. This falls to 600 feet at Sahar and 594 feet near Aring, some 16 and 25 miles respectively further south. The gradient Levels.

then becomes a little steeper, for at Beri, 15 miles south of Aring, the recorded height is 574 feet, and on the Agra boundary only five miles beyond Beri this falls to 568 feet. The eastern portion of the district is a trifle lower than the western, but the changes in level are not less gradual. Starting at 618 feet on the Aligarh frontier in the north of Mat the recorded height sinks to 610 feet at Chandpur, to 598 at Karahri and to 587 feet near Mat. Only eight miles further on, at Raya, the level is 585 feet; and this falls to 574 feet near Baldeo and 564 feet near Barauli, at the head of the Jumna ravines. Owing to the easterly trend of the Jumna from this point onwards the level sinks in Sadabad to 564 feet, and at Jalesar road station, at the extreme eastern end of the district, is 563 feet above the level of the sea.

s.

For purposes of soil classification the district was at the last settlement in 1879 divided into two portions—the *bangar* or uplands and the *khadar* or Jumna valley, the latter of which, excluding the actual river bed, covered 59,453 acres or 93 square miles. The soils of the uplands do not differ from those found in other Doab districts, and vary from *dumat* or rich loam to *bhur* or sand. *Dumat* is not plentiful in the district, and is found for the most part in Mat, Sadabad and the northern tract of Chhata which was once comprised in the old pargana of Kosi. It varies from a dark to a mellow brown in colour, the varieties of the latter colour being less fertile than those of the former. Far the most prevalent soil is *piliya* or light loam, which has a large admixture of sand. As its name denotes, it is yellow in colour, and it is more workable after rain than *dumat*. It varies considerably in quality, the better forms being equal to *dumat*, but the inferior varieties differing little from *bhur*. Pure clay is only found in the *tarai* or the lowlands, which are known as *dahar*: it is hard and unyielding and, except in years of favourable rainfall, cannot be worked with the plough. *Bhur* is almost pure sand, though the designation is also applied to lighter kinds of *piliya*. The pure sand found in the undulating hillocks is known as *puth*. Both *bhur* and *puth* are, as a rule, accompanied by lowlying *tarai* or clay beds, into which the alumina of the soil appears to have drained, leaving the sand above. The latter, after being continually blown hither and

thither by the wind, drifts into heaps to which the name *puth* is applied. In the ravines of the Jumna, generally known as *behar*, cultivation is not extensive, the soil, which is largely mixed with *kankar* and denuded by drainage, being very poor, while in the actual valley of the river the characteristics are generally similar to those in the uplands. The ground-work of all the firmer soils is clay: in the bed of Nohjhil and in other places, where the soil is subject to the influence of stagnant water, the clay remains and is known as *chiknot* or slippery earth; but where the action of the stream is felt, it becomes mixed with other matter, and produces a rich steel-gray loam, which is found at its best in the *katris* or fertile deposits along the edges of the river.

Artificial soils.

These classes cover all the main varieties of soil in the district though there are many distinctions locally recognised, especially in Mat and Nohjhil. Indeed the singular uniformity of the country led to the abandonment of soil demarcation by natural divisions at last settlement and the substitution for them of purely artificial distinctions. The broad division of the cultivated area into manured or home land, locally called *bara*, and outlying or unmanured land, known as *barha* or *har*, formed the basis of assessment. In Sadabad, Mahaban and Muttra the *bara* area was subdivided into *gauhan* and *manjha*; *gauhan* being the organically fertilised fields immediately around the homesteads, and *manjha* the outer circle of less manured land between the home circle and the *barha*. In Chhata and Mat only one class of *bara* was retained, which was subdivided into other classes according to its quality. The only departure from this system admitted consisted of the retention of separate areas of *tarai* and *puth*, and, in Mat and Nohjhil, of the demarcation of the poor gravely soil near the ravines as *rakar*. If the conventional soils be divided amongst their probable natural representatives, it is found that 78·47 per cent. of the cultivated area of the upland at last settlement was *piliya* or *dumat*, 15·19 per cent. *bhur*, 4·32 per cent. *puth*, and 1·81 per cent. *tarai*, the small remainder being *rakar*.

River system.

The rivers and streams of the district consist of the Jumna and its two affluents, the Pathwaha and the Jhirna or Karwan.

The two latter are deep-bedded torrents which form continuous streams only during the rains. Entering from the Aligarh district, the Pathwaha or Pathwaya joins the Jumna after a short course through the north of Mat. Its basin is narrow and its general direction is southerly. The bed has been recently improved by the Irrigation department to make it serve as a canal escape. The Jhirna or Karwan is a more important channel and, like the Pathwaha, is also used as a canal escape. On quitting Aligarh it runs south-eastward across Sadabad tahsil, flowing by the town of Sadabad, and thence passes into the Agra district, where it ultimately joins the Jumna. It drains a narrow valley from four to six miles wide, whose sides, like those of the Pathwaha basin, are bounded by denuded sandy slopes. During the rains it carries down a large body of water which, however, quickly subsides, the drainage having been facilitated by the improvements effected in its channel by the Irrigation department. Neither stream is at present of any use for irrigation purposes but a project for damming the Karwan has been prepared and is under consideration.

The Jumna first touches the district at the small village of Chaundras in the Chhata tahsil and, after a meandering course of approximately 100 miles, leaves it at the village of Mandaur in tahsil Sadabad. It has meanwhile divided Mat from Chhata and Muttra tahsils, Mahaban from Muttra tahsil and the Agra district, and tahsil Sadabad from the Agra district alone. On or near its banks stand all the larger towns, Shergarh, Brindaban, Muttra and Farah being on the right, and Mat, Mahaban and Gokul on the left bank. At first the river flows between low sandy banks, but as it advances in its course the sides of its channel become steeper, and ravine cliffs begin to intermingle with the sand slopes. The manner in which ravines and sand hills alternate depends on certain conditions in the direction of the stream. Where the river flows in a sweep or curve, ravines are almost invariably found on the concave side, while on the opposite side sand hills without exception prevail. On a change in the direction of the stream, ravines and sand hills change places also; and in the few instances where the river preserves a straight course for any distance, ravines and sand

hills occur on both banks. On the right bank at Koila, near Muttra, and on the left at Bhadaura, near Mat, the ravines finally oust the sand hills and begin a career which, so far as this district is concerned, is unending. From the ravines there is usually a sudden drop of some 20 feet to the channel of the river, but only in a very few places does the stream run directly under the bluff, a strip of alluvial soil of varying width generally intervening between it and the cliff. In some villages this strip, covered by every rise of the stream, changes yearly in shape and character: in others the deposit, being older, is not liable to submersion except during the highest floods; whilst elsewhere old trees, masonry wells and inhabited homesteads show how long since the soil was laid down. But even the most ancient of these *khadar* lands are not altogether secure; and the occasional disappearance of houses, trees and wells, as for example at Jaitpur in Chhata, shows that the river can never be depended upon. Consequently large areas have been marked off as subject to fluvial action. To the rule of *dhar dhurra* or deep stream boundary there are but two exceptions: Chaundras in Chhata has some land on the left bank, and Jahangirpur of Mat on the right, the latter being caused by a sudden change in the stream, some fifty years ago, which, sweeping through the midst of the Jahangirpur lowlands, attached one-half thereof to the opposite shore. From the northern boundary of the district to Muttra or Mahaban the cutting of the river is of ample breadth, the average distance from bluff to bluff being some two miles. In this direction the lowland soil is often of exceptional fertility, the richest being found in the *katris* or yearly flooded strips along the very edge of the stream. South of Mahaban the valley narrows down, and the alluvial land becomes smaller in extent and poorer in quality. Everywhere the ravines themselves are of the usual unculturable character, scoured of all vegetable mould and rough with knobs of nodular limestone, on which, where it exists, the cultivation is very inferior.

Above Bhadaura, on the left bank, where there are no ravines, there lie several fertile depressions which were once occupied by the river. Of these the most important and best Old beds of the river.

known is the parabola-shaped hollow, the site of the Noh lagoon. iil. The bulge of its curve is north-easterly; and, leaving the modern bed of the river between Musmina and Faridampur on the north, it travels round by Kaulana and Noh to rejoin that bed between Lana Makhdumpur and Firozpur on the south. The length round the other edge of the curve is about ten miles, and the area of the included lowlands is some thirteen square miles. From local traditions, as well as the look of the country, it is clear that the Jumna has deserted this bed within comparatively recent times; the soils still very plainly mark where ran the old course of the river and where lay the sand banks. Round the outer edge of the curve rises a steep cliff, about 20 feet high. This is in many places hollowed out into rugged ravines. The inner course encloses a mass of sand hills, such as are usually found in re-entering bends of the Jumna itself; while the lowland was thirty years ago uninhabited, devoid of trees and bushes, and dotted over with many long serpentine ponds which in seasons of flood united into one connected sheet of water. The Musmina mouth of the depression was long ago closed by an embankment, which was of sufficient height to keep out almost all water even in the highest flood; and even that which found its way over it was stopped by rising ground before it reached the lowest part of the depression. At the other end, however, near Firozpur, is an old cut called the Dhundar *nala;* and up this, in times of flood, ascended a backwater which, while supplying the ponds with drinking water for cattle, was insufficient to damage the autumn crops. The Musmina embankment was next cut away by a shifting of the stream and, during even moderate floods, a large body of water used to rush into the lagoon, submerging much valuable land too long to admit of the sowing of a spring crop. These floods, however, were not always injurious to the soil; for, where that soil was a stiff clay, the sand suspended in the water combined with it to form a rich loam capable of bearing wheat without irrigation. In 1874 the old line of drainage down the Dhundar *nala* was improved by the landholders, so as to carry off surplus water to the Jumna; but neither this nor the construction by the Government shortly after of some tree spurs at Musmina, which were practically all

washed away in the first rainy season after their completion, were productive of much useful result. Fifteen years later the landholders, without any assistance from the Government, constructed an embankment at the top of the depression to keep the river water out, and a few years later Lala Jagan Prasad, honorary magistrate, threw up a dam across the Dhundar *nala* to prevent the water coming back from the river at the southern end of the depression. As a result of this the *jhil* has ceased to exist except during the rains. A project is under preparation in the Irrigation department for dealing on scientific lines with difficulties which the *zamindars* strove, not quite successfully, to master.

South of Nohjhil, and three miles distant from the town of the same name, another great depression starts at the small village of Chin Pahari. Passing eastwards below Baghara into Barauth, it rejoins the present Jumna cutting at the village of Mirpur; but originally it would appear to have left the Noh depression near Noh itself and to have run eastwards between Mubarakpur and Baghara into Barauth, where it joined the bed of the Pathwaha *nala*. According to the traditions of the Nohwar Jats, the Jumna was leaving this bed when they colonised Palkhera, some six hundred years ago. A third depression leaves the present course of the river near Auhawa and, after passing by Akbarpur and Harnaul, rejoins the present bed south of Ilauli Guzar, not far from where it left it. This line is also marked on its left bank by small ravines; but the river appears to have abandoned it very many years ago. The only other *jhils* on this side of the river are two, the Moti *jhil* near Mat and the Panigaon *jhil* in Mababan tahsil close by, both of which are situated on lowlying land, close to the Jumna bank, where they are liable to submersion in times of heavy flood. On the opposite side of the river, five miles south of Muttra city, lies a large depression, flanked by broken raviny ground, known as Koila *jhil*. It is also probably an old bed of the Jumna.

Barauth. Auhawa. Moti jhil. Koila.

Drainage.

The drainage of eastern Muttra presents no peculiar features, but that of the western tract calls for some detailed notice. An extensive flood in the "western depression" took place in 1857. As a drainage line the depression has always been

inadequate, and in 1870 the engineers who made the project of the Agra canal reported that there were no means of escape for the surface water of western Muttra, which was in consequence absorbed by the land itself. It appears, however, that the spring level was kept low by the constant use of well irrigation. After the introduction of the canal in 1875 many of the wells fell into disuse; and, partly as a result of soakage and partly as a result of the disuse of wells, the spring level rose until the rain water could no longer be absorbed. Unable to find a natural outlet to the river, flood-water merely spread over the country, filling shallow hollows, tanks and depressions, until it was disposed of by tardy percolation and evaporation. Consequently it soon became necessary to relieve the over-saturation of the ground by artificial drains. The first drainage cut to be constructed was the Tharauli drain: this was built in 1881 at a cost of Rs. 5,028 to carry off percolation water from the canal; it runs from the village of Tharauli in tahsil Muttra to that of Pingri in the Jumna ravines. The first place in which the continuous rise of the spring level began to make itself felt was in the neighbourhood of Chhoti Kosi along the road to Bharatpur; and in 1883 the Chhoti Kosi drain was constructed by the Irrigation department at an initial cost of Rs. 34,677. This cut was subsequently enlarged, extended and provided with branch drains, until at the present time it is fifteen miles long. Starting from the village of Son it drains the two villages of Sanoth, passes at Mal by a syphon under the main canal and, traversing the villages of Pilwa, Banmauli and Beri, joins the Tharauli drain. Near Mal it is joined by the Sehan branch drain, five miles long, which drains Nagla Sanwat, Sehan and Chhoti Kosi; and it has several other branches which take their name from the villages of Sanoth, Nagla Abhua, Pilwa, Banmauli and Tharauli. The Lalpur drain, which was constructed in 1892 at a cost of Rs. 4,439 and extended in 1893 at an additional expenditure of Rs. 3,000, is eight miles long. It starts at Aring and, after draining Sonsa, Lalpur and Son, joins the Chhoti Kosi draid near Chhoti Kosi village. A more important drainage cut was constructed in 1896 at a total outlay of Rs. 26,813. It is known as the Kudarban drain. It starts at Madhuri Kund,

passes through Jinsuthi, Sonsa, Kudarban, Usphar, Chhoti Kosi and Sirsa, and joins the Chhoti Kosi drain some two miles below the syphon. Its main channel is 15 miles long and is provided with two small branches which come into it from Sonsa and Usphar. This complicated system of drainage cuts has succeeded in relieving the north central portion of Muttra tahsil from over-saturation, except in years of exceptionally heavy rain. Such a year was 1908, when large stretches of the roads to Bharatpur and Dig were several feet under water for a considerable period and the crops of large tracts of country were destroyed. The construction of branch drains had increased the area, the relief of which devolved upon the Chhoti Kosi drain, to such an extent that that drain was found inadequate to carry off all the water poured into it. A project to remedy this defect is now under consideration.

The northern part of Chhata tahsil did not begin to be affected by saturation till some years later. The first note of alarm came from the town of Kosi about 1887, the rise of the spring level in its neighbourhood having become marked and outbreaks of sickness and fever frequent. It was hoped at first that the prohibition of canal irrigation near the town would abate the evil; but as the main canal runs within a mile of the town, it was found that this prohibition had little effect. Elsewhere in the neighbouring tract the succession of dry seasons during the last decade of the century prevented any trouble arising from saturation, but eventually in 1903 it was realised that nothing but a drastic drainage scheme would relieve Kosi town. Accordingly in the years 1903 and 1904 the Kosi arterial drain was constructed at a cost of Rs. 1,93,971. The main drain, which is 25½ miles long, starts from the large *jhil* of Sessai on the borders of the Gurgaon district, on the left bank of the canal. Draining the villages of Bharaut, Dotana, Chhata, Semri, Akbarpur and Bhartiya lying between the Jumna and the Dehli road, it tails into the river through high land in the village of Sakraiya, three miles north of Brindaban. For the greater part of its length it taps but few hollows and falls into the ravines over a high cascade. The main channel has several branches. The largest and most important of these is the Bara Kosi branch

drain which starts from Hatana *jhil* on the right bank of the canal opposite Sessai *jhil*. Draining Kotban and Nabipur, this branch passes close to Kosi town and joins the main channel at the village of Saphana, after passing by a syphon under the canal. It is into this branch drain that the actual drainage of Kosi is conducted, the drainage work of the town having been carried out at the cost of the municipal board while the branch drain was in process of construction. The other cuts made in connection with the arterial drain are those of Bharauli and Undi, 4½ and 2½ miles long respectively, which join it at Semra, and the Taroli cut, 4½ miles long, which joins it about a mile below the village of Akbarpur. The capacity of the arterial drain is not sufficient for all the work it has to do in abnormally wet years, but a result of its construction was that the depression in which the town of Kosi lies was drained in as many weeks after the floods of 1908 as it had taken months to relieve it in 1873.

These drainage works have relieved the worst affected portion of western Muttra from over-saturation, but the want of natural drainage lines is still felt over the whole tract, and a considerable extension of the system will have to be carried out before this part of the district can be considered otherwise than as exposed to heavy loss from fluctuations in the rains. Many villages still suffer from the effects of a high spring level, as for example Bathan Kalan, Bhadawal, Khanpur, Umraya, Rahera, Sahar, Konai, Aring, Muresi, Muhammadpur, Ganjauli, Parkham, Kirarai, Mustafabad and Kawaila. Western Chhata once suffered from evils of an opposite nature. The canal system did not penetrate as far as the country round Nandgaon, and the continual fall in the subsoil level of the water led to the most serious results from drought. In 1903, however, the Nandgaon distributary of the Agra canal was completed, and since that year this tract has been adequately protected. The tracts now most liable to damage from insufficient rain are the villages situated on the high lying Jumna bank throughout the river's length, those where the level of the subsoil water is lowered by the drying up of the Noh lagoon, and those which lie along the banks of the Karwan in Sadabad and are not

commanded by the canal. Irrigation will soon be extended to the precarious villages in the north of Chhata and also in such a way as to protect the villages along the Bharatpur border, while those around Noh and on the banks of the Karwan will derive some benefit from the other works now contemplated.

Baisuri. The cis-Jumna tract, owing to the large area irrigated from wells, long ranked as the most fertile and prosperous part of the district: famine was practically unknown in it, and it was not considered to be ever likely to suffer from the worst effects of drought. A succession of dry seasons, however, and subsequently the famine of 1897, exercised a far-reaching influence not only on the level but also on the quality of the water in the wells. Irrigation was restricted not only by the failure of the supply but also by the brackishness of the water. With the fall in the subsoil water level came a rapid increase of the weed called *baisuri*, the parts worst affected being Mahaban and western Sadabad. *Baisuri* or *baisurai (Pluchea lanceolata)* is a small branching shrub growing from one to two feet in height. It possesses a tap root which penetrates the ground to a great depth; in fact the people say that this root has been found 100 feet below the surface in the course of excavations for wells. It flowers in April and May, the seeds appearing at the end of the latter month: these are small and provided with small hairs which enable them to float on the breeze away from the parent plant. The weed increases greatly in years of drought and has no economic uses, except when it is cut, dried and burnt as fuel. It forms considerable obstacles to agriculture as it has to be cleared laboriously with the hoe; and it cannot be eradicated as its roots reach too far below the surface of the ground. The introduction of irrigation into the tract where it is rife will probably retard its growth; for saturation has a bad effect on it and the regular cultivation which may be expected with an unfailing supply of water will not only prevent its spread but ensure its removal from the fields where it now exists. The extension of canal irrigation on the one hand and of drainage works on the other will in time have the effect of rendering practically the entire Muttra district secure from drought or saturation.

Some villages in tahsil Muttra along the Bharatpur border were once subject to another kind of evil, the depredations of large herds of wild cattle that swarmed over from the Bharatpur *ramna* and devastated the crops. The evil was remedied by the construction between the years 1890 and 1892 of a wire fence along the border stretching from the village of Nagla Abhua near Rasulpur to the Utangan river in the Kiraoli tahsil of the Agra district. The Bharatpur Darbar paid half the cost of erection, its contribution amounting to upwards of half a lakh. In the Muttra district the wire fence extends for twelve miles along the villages of Nagla Abhua, Ol, Luhara and Bhadarua, when it passes into Kiraoli. The Bharatpur wild cattle now being kept under proper control, the fence is no longer needed and is about to be taken up.

Waste land, groves and jungle.

The total area returned as barren waste during the years 1903 to 1907 averaged 62,961 acres or 6·78 per cent. of the total area of the district: this included 11,731 acres covered with water and 39,027 acres occupied by sites, buildings, roads and the like. The remainder, amounting to only 13,204 acres or 1·42 per cent. of the total area, consisted for the most part of unculturable Jumna ravines, there being no *usar* plains in the district. This proportion is slightly less than that recorded at the last settlement in 1879; but the difference is infinitesimal, and is due to the stricter classification of the soil that is absolutely unfit for the plough. Among the different tahsils there is little to choose, the percentages ranging between 5·90 in Chhata and 7·93 in Mahaban. Only 4,653 acres or ·50 per cent. of the district are recorded as under groves, the proportion varying from ·28 per cent. in Chhata to ·70 per cent. in Sadabad: only ·35 per cent. of the area of Mat is occupied by groves, so that the northern half of the district is the most poorly clad with trees. As has already been remarked, however, there is generally a noticeable difference between the cis-and trans-Jumna tracts. On the right bank of the river, except in close proximity to the canal, the mango grows but little, and the waste spaces between the villages are almost bare except for sparsely scattered *babul* and *faras* trees or stretches of the *jharber*. Many of the villages stand out devoid of trees; but near others, especially those of old standing,

there are fairly large commons known as *rakhya* or *kadamb* woods (*kadamb khandi*). The poorer specimens of these are merely uncultivated land covered with *karil, pilu, hins* and other jungle shrubs; but in the better ones there are large *kadambs* (*Anthocepalus cadamba*) and other fine jungle trees which make these *rakhyas* look like pieces of real forest. Many of these are of considerable size. The largest are in Chhata, one, near Kamar, covering 513 acres; while at Pisaya there is one of 122 acres, the latter being the most beautiful of all. These *rakhyas* are a feature of western Muttra and, in some cases, as for example round about Nandgaon and the Kokilaban at Bathan Kalan, are preserved because they are sacred as places of pilgrimage. Others, however, are not venerated on this account, but are regarded all the same with a strong religious feeling, a curse being involved on any one who breaks up or cultivates the land on which they stand. These woods are probably the old village grazing grounds of the time when Muttra was a pastoral country, the fact that it was so being sufficiently attested by the Krishna legends, the existence of the twelve *bans* as places of pilgrimage, and the etymology of many of the place names. Historically, moreover, it is known that as late as the last quarter of the eighteenth century the forest of Barsana played an important part in a battle between Najaf Khan and the Marathas: while it is a noteworthy fact that it is the part of the district where these *rakhyas* are mostly found that is famous still for its breed of milch cattle. But the glory of the district as a pasture ground has now departed. Where no commons exist the cattle have here as elsewhere to be grazed in the ravines and *khadar* lands. The indigenous trees do not differ from those found elsewhere in the Gangetic Doab, though the hilly outcrops at Barsana and elsewhere produce some species of rock-loving trees or shrubs, such as the *dho* (*anogeissus parvifolia*), *ganger* and *indrajau*. In the western *rakhyas* the most noticeable trees, besides the ordinary kinds, are the *kadamb*, *pasendu* (*diospyros cordifolia*), *pilu* (*salvadora oleoides*) and *piiukhan* (*ficus cordifolia*). The common trees in *baghs* and avenues are the *shisham, imli, nim, jamun, khirni, siras, pipal* and *bargad*. The *chhonkar*, *dhak*, *bel* and *babul* grow every-

where : and in the avenues along the old road to Dehli the *arua* (*ailanthus excelsa*) and *bahera* (*terminalia belleria*) are frequent.

Building materials.

A kind of sandstone, fit for building purposes, is procurable at two places on the western border of the district, namely Barsana and Nandgaon. This stone is mainly used locally though pieces were utilised for the construction of bridges and other works on the Agra canal. A considerable quantity is also now used by the Great Indian Peninsula railway company as ballast on the Agra-Dehli line. The company has made arrangements for quarrying a part of the Nandgaon hill and has built a branch line from Kosi to convey the quarried stone to the main line. Similar stone is found at Gobardhan, but, owing to the religious sanctity attaching to the hill, it is not quarried. This stone can be quarried at Rs. 3 per 100 cubic feet, and the carriage for that quantity varies from twelve annas to one rupee per mile. The bulk of the material which is employed in the buildings of Muttra, Brindaban, Gobardhan, Gokul and other places in the district consists of sandstone from Rupbas or other quarries in Bharatpur. The stone is procured at an average cost of Rs. 60 per 100 maunds, and is of two varieties. The red sandstone is specially adapted for flooring and roofing; it loses none of its strength from saturation by water, and frequently has so perfect a lamination that it can be split into flags of any desired thickness merely by the insertion of a series of wedges. The white variety on the other hand loses nearly half its strength when saturated, and is therefore unsuitable for roofing : but for all other building purposes it is superior to the red, both on account of its less perfect lamination and also its greater fineness of texture and uniformity of colour. It can be quarried in blocks of enormous size ; and most of the handsome temples of the district are built of it.

Bricks.

Bricks can be made in every part of the district, the clay needing little working and tempering to ensure its burning a good colour. The native *pazawa* or kiln is of the usual description. The bricks are burnt with cowdung or other refuse as fuel; wood is seldom or never used for this purpose. Bricks measuring 7″ × 4″ × 1¼″ and 9″ × 3½″ × 2½″ are called *pharah* : this make has largely superseded the small country

brick known as *lakhauri* or *mathurabasi*. *Pharah* bricks cost from Rs. 400 to Rs. 600 per 100,000; but larger bricks, measuring 9″ × 4½″ × 3,″ are made in Bull's patent kilns. There are three such kilns near Muttra, one belonging to the Military Works department and two to private persons. These bricks cost Rs. 1,000 per 100,000.

Kankar and lime.

Kankar is abundant all over the district. That found east of the Jumna differs in quality from that found to the west. The former is large, hard, of a good ashy-blue colour, and found in thick strata; while in the west it is small, soft, disintegrated and of a light colour. Block *kankar* well adapted for masonry work is found in the Sadabad tahsil; but the best quality comes from the neighbourhood of Jalesar. The average cost of *kankar* in the district is Rs. 4 per 100 cubic feet stacked on the road side, when the quarry is close to the place of delivery, and the cost of metalling a mile of road twelve feet wide and 4½ inches deep is about Rs. 1,200. There is no real limestone in the district, and *kankar* is generally used for making lime. When required for this purpose the *kankar* is spread out for exposure to air and sun for two or three days, then cleaned by beating with short sticks and then screened by being thrown on frames of coarse fibre. It is then taken to the kiln, where a bed is first prepared of dried cowdung cakes or *uplas* about a foot deep and in circular form; a thick bamboo or straight limb of a tree is set upright in the centre to form the firing hole, and the packing of the kiln then goes on in alternate layers of *kankar* and *uplas*, each layer decreasing in diameter so as to form a cone. It is then well covered in with broken-up *uplas* and dust, and is fired by removing the bamboo and throwing the fire into the centre. Care must be taken, while the kiln is burning, to prevent the flame bursting out; and in opening it the lime must be removed layer by layer to prevent *upla*-ash getting mixed up with it. If the whole process has been carefully managed an excellent hard-setting and strong lime is obtained; the cost, which depends on the distance between the kiln and the pit's mouth, varies from Rs. 10 to Rs. 16 per 100 cubic feet.

Other building materials.

Wood is scarce all over the district. There is no wood suitable for use in building; such wood has to be imported from

the northern forests. *Sarpat* grass for thatching is plentiful. The variety known as *gandar* is not so abundant as it used to be, and quantities are now imported from Bharatpur, the cost ranging from Rs. 3 to Rs. 10 per 1,000 bundles (*pula*) according to size, length of grass or nature of the crop. Tiles of a small size are made, but there is nothing peculiar about their manufacture in the district. Lock tiles are made on the *chak* or wheel in a cylindrical form and cut into two by wires. Pantiles are rolled out in tempered clay and cut to size according to wooden templates. Neither variety is neatly made. There is, however, little demand for tiles, the houses of the poor being usually thatched and the larger houses having flat plastered roofs. The cost of tiles is about Rs. 6 per thousand.

Fauna. The wild animals found in the district are the same as those which occur throughout the Gangetic plain. Leopards, wolves, hyænas and *nilgai* are not plentiful. They are usually seen in the hilly tracts to the west near the Bharatpur border. There is no lack of black buck all over the district, and gazelle are fairly common in the more broken country. Muttra is famous for the size and number of wild boar that frequent the ravines and *khadir* of the Jumna. The district is celebrated for the sport of pigsticking, and the local tent club has a splendid record. The Jumna swarms with crocodiles and turtles. The usual kinds of snakes and other reptilia occur. The quinquennial average of deaths from wild animals is 20, fourteen of which are attributed to snake bite. The average sum distributed in rewards during the same period was Rs. 15, most of which was paid on account of hyænas at Rs. 2 per head. Some wolves and an occasional leopard are also killed. Hares, porcupines, badgers, otters and wild cats also occur, the two first being very common.

Birds. The commoner game birds comprise the gray partridge, smaller sand grouse, snipe and many kinds of quail; while the black partridge and florican are also occasionally shot. The blue rock-pigeon and the green pigeon or *harial* are common; and varieties of doves, rollers, shrikes, sparrows, crows, and parrots are everywhere ubiquitous. Of migratory waterfowl, various kinds of geese, sheldrakes, pochards, duck, widgeon and

teal visit the district in the cold weather, as also do cranes, ***kulin*** and flamingoes. Storks, herons, coots, and paddy-birds find suitable feeding grounds in a few places. Formerly, before the lagoon at Nohjhil was emptied, many persons residing on its banks earned their living during a part of the year by catching wild fowl: but at the present day, with the exception of a few Kunjras and Muhammadans who shoot storks, paddy-birds and bronze coots for the sake of their skins and feathers, for which they find a market in Cawnpore and Agra, no persons kill birds as a trade.

The Jumna as a fishing river is sufficiently well known and calls for no special description. There are in addition in the district only a few scattered tanks where fish can be caught. Special mention must, however, be made of the Noh lagoon where large hauls are made daily in favourable seasons. During the five months from November 1908 to March 1909 over 550 maunds of fish caught in this lagoon and the river Jumna were exported from the Chhata and Kosi railway stations to Bareilly, Meerut, Delhi, Umballa and other places. Members of the local Mahagir community travel far afield to find markets whence they send orders for fish to their homes. The local landholders have been endeavouring, though so far unsuccessfully, to obtain a share in the profits of this industry. The fish in these waters comprise *rohu, tengra, bachwa, parhin, anwari,* and many other species. Consumers are few, the greater part of the Hindu population abstaining from a fish diet either on account of caste prohibitions or in deference to the prejudices of their neighbours. In Brindaban, for example, even the Bengalis, who are fish eaters elsewhere, are reported to be so far brought under the sacred influence of the place as to have abandoned fish as an article of diet. At the census of 1901 there were only 13 persons, with 32 dependants, who were returned as fishermen by profession. Fishing, however, forms a subsidiary occupation for a number of people who reside in the river-side villages and towns; and at Muttra itself a constant supply of fish is usually obtainable. **Fish.**

The domestic cattle of the district do not differ in quality from those found in contiguous districts; and in Muttra, as **Cattle.**

elsewhere, the best specimens to be found are generally imported from Rajputana or the Panjab. The milch cows of northern Chhata, however, have long had something more than a local celebrity; and the town of Kosi has for many years been a famous cattle mart, though the dealers allege that the best cattle to be obtained there are brought from the tracts already mentioned. In and around Hathiya near Barsana the cattle are above the average and cost about Rs. 90 a pair as against Rs. 50 for the ordinary indigenous breeds.

The supply of cattle is decidedly small, as the plough duty is very high. At the time of the last settlement in 1879 the district contained 102,523 plough cattle and 49,845 ploughs; this meant an average duty of 14·3 acres and a proportion of 2·06 animals per plough. Twenty years later, in August 1899, a regular stock census was taken, and it was then ascertained that the number of bulls and bullocks was 101,210, and of male buffaloes 13,515, giving a total of 114,725 plough animals. There were at the same time 50,181 ploughs, and the duty on the average area of cultivation amounted to 14·2 acres per plough. On the other hand the number of animals per plough had risen to 2·28. A second census was taken in January 1904, when a considerable decrease in the number of stock was observed; for although the number of male buffaloes had risen to 14,050, that of bulls and bullocks had fallen to 91,054. This gave a total of 105,104 plough animals, and as the number of ploughs was 47,515 the proportion of animals per plough was only 2·21 as against a provincial average of 2·33. The plough duty on the average cropped area of 711,875 acres was no less than 14·9 acres, a higher figure than that previously recorded. The last census of stock was taken in January 1909, when the decrease was found to have continued. On this occasion only 81,575 bulls and bullocks and 12,347 male buffaloes were recorded, the number of ploughs being 42,988. This gives a plough duty of 16·53 acres on an average cultivated area of 711,875 acres, and a proportion of 2·18 animals per plough. Owing to the absence of detailed figures for the various tahsils it is impossible to say with exactness whether conditions now vary in different tracts; but it was observed at last settlement that the two portions of

the district on either side of the Jumna showed marked variation, and it appears that the same conditions prevail now that prevailed then. For in the highly cultivated tahsils of Mat, Mahaban and Sadabad the plough duty is lower than in Chhata and Muttra. Of other animals at the census of 1904 there were 73,332 cows, 76,553 cow buffaloes and 160,215 young stock, showing a decrease under all heads since 1899. In 1909 the number had further decreased, that of cows being 56,101; of cow-buffaloes, 69,095; and of young stock 112,388.

Horses.

The return of the last census in 1909 showed a total of 9,978 horses and ponies in the district, the former numbering 1,560 only. There was a considerable decrease under this head again, for in 1899 a total of 16,492 was recorded. The ordinary country pony in Muttra differs in no respect from that found elsewhere; but some interest, especially in Mat tahsil, is taken in horse-breeding. And for the purpose of improving the local breeds Government stallions are maintained at Chhata and Sadabad.

Other animals.

Interest was once taken in the same localities in mule-breeding, donkey-stallions being maintained at Mat and Chhata; but the attempts at mule-breeding did not meet with any great success, and the district board no longer maintains stallions for the purpose. The returns of 1909 showed a total of 103 mules in the district: and there were 14,989 donkeys. The estimate made at the last settlement recorded 6,300 sheep and goats: the accuracy of this, however, is more than doubtful, for in 1899 the number had risen to 142,862—a figure which is well up to the average of the province, while five years later there were 69,160 sheep and 126,965 goats. At the last census in 1909, however, a decrease was found to have taken place, the number of sheep being 63,616 and that of goats 82,697. Sheep are bred chiefly for the market, while goats are also kept for their milk: both are pastured for the most part in the Jumna ravines. Camels, which, in 1909, numbered 770, are more numerous than in most districts of the province, and are largely used for transport. Carts, of which there were 6,302, are relatively scarce except in the vicinity of the metalled roads.

Cattle disease.

The common forms of cattle disease found in the district are rinderpest, foot and mouth disease, pox, hæmorrhagic

septicæmia and pleuro-pneumonia. The district board maintains two peripatetic veterinary assistants to deal with them and a third is employed in the veterinary dispensary at Muttra. During the year 1907-08 animals to the number of 2,342 were treated for contagious and non-contagious diseases. The returns are not always reliable, and there are often large variations from year to year; but the figures may be taken as an indication of the extent to which cattle disease is prevalent in the district.

Climate.

The climate of Muttra is as a rule drier and hotter than that of most districts of the Doab. The hot weather lasts somewhat longer than in the north of the province and the rainfall is decidedly less. As early as March the approach of the hot weather is signalized by a marked rise in the temperature and the beginning of the hot west wind. The latter increases in intensity as the year advances. The climate of Muttra, according to some old registers kept in the cantonments, shows an average temperature of 60°·4 for January and of 93°·4 for June. No regular statistics are now kept up on this point but the above figures are probably approximately correct, though the heat is tempered in places by the presence of trees and the canal.

Rainfall.

Records of the rainfall have been kept at Muttra since 1861, and at other tahsil headquarters since 1864: besides these, observations have for a number of years been taken at the three canal bungalows of Baroda, Chhoti Kosi and Basaunti. According to these returns the mean average fall for the district is 24·42 inches, the bulk of which occurs during the months of July and August. The winter rainfall is uncertain in its coming, though it is rare for any year to pass by in which some rain is not received in December, January or February. Among tahsils, Muttra appears to receive the most rain. Its average is 26 inches; Mat with an average of 22·92 receives the least. The annual variations exhibited are not very striking, and the rainfall received does not as a rule depart much from the average. There have, however, been a few years of remarkable discrepancy. The wettest year on record was 1873, the average for the whole district being 43·12 inches, ranging from 51·40 inches in Muttra to 33·50 at Sadabad: and in 1908 nearly 39 inches

were recorded. The most noticeable departures from the normal have been in the direction of defect; and in this connection the year 1905, when only 10·36 inches fell, stands out: in that year Muttra only received 7·48 and Mahaban 8·02 inches. If these years be excluded the heaviest falls for individual tahsils have been 40·48 inches at Muttra in 1894; 40·39 inches at Chhata, 45·73 inches at Mat, and 39·29 inches at Mahaban in 1908; and 43·72 inches at Sadabad in 1894. As regards droughts, Muttra only received 10·50 inches in 1877; Chhata 10·60 inches in 1880; Mat 11·20 inches in 1877; Mahaban 11·10 inches in the same year; and Sadabad 8·40 inches in 1880.

Health. Taken as a whole, the district may be regarded as a healthy one. The trans-Jumna tract is well drained, dry and salubrious. In the cis-Jumna tahsils the physical characteristics are very different. The vital statistics therefore have to be examined in the light of this difference.* From 1877 to 1880 (the first period during which mortuary returns can be regarded as satisfactory) the average recorded number of deaths was 34,355 annually, giving a rate of 43·91 per mille: this number was abnormally high owing to the excessive mortality during the years 1878 and 1879, when famine prevailed. During the ensuing decade the annual mortality was 20,934, ranging from 26,548 in 1890 to 15,394 in 1883; the resultant rate, calculated from the census returns of 1881, was 31·16 per mille and, owing to the absence of any exceptional years during the period, this figure may be considered as approximately the normal average. From 1891 to 1900 the recorded annual mortality was 22,302 or 31·26 per mille, exhibiting little variation from the preceding decade: but between 1901 and 1907 the number rose to 35,066 or 45·95 per mile on the population as enumerated in 1901. This period has been marked throughout by a high death rate, but the result is swollen by the excessive mortality in 1905, when no less than 69,448 persons or 91·01 per mille of the people died. In the normal years from 1881 to 1900 the birth rate well exceeded the death rate on every occasion except between 1887 and 1890 and in 1900, the average number of births being 25,441 or 36·62 per mille as against 21,618 deaths or 31·21 per mille; while during the last period on

* Appendix, table III.

record, from 1901 to 1907, the former have averaged 29,703 or 38·92 per mille, a figure which would have slightly exceeded the average mortality, had it not been for the disastrous year 1905.

Diseases. In another table will be found. the number of deaths occurring from the principal forms of disease in each year since 1891.* Fever easily heads the list. Though the term is as a rule made to include all cases in which fever is rather a symptom of the disease than the cause of death, yet malarial fever is undoubtedly prevalent and at times assumes the proportions of a violent epidemic. In 1872 Muttra was visited by an epidemic of dengue fever which lasted from the end of August until the end of November, attacked all classes of the population, Europeans and natives alike, and was followed by attacks of dysentery and bronchitis, which carried off considerable numbers of the people. In 1878 Muttra headed the list of districts showing excessive mortality from malarial fever; and, though no such severe attack has been known since, it has been responsible for a considerable increase in the average mortality in 1897, 1899, 1900, 1902 and 1903. From 1877to 1900, according to the returns, fever accounted for over 85 per cent. of the total number of deaths; but from 1901 to 1907, owing in part to better diagnosis and enumeration, only 78·04 per cent. has on the average been attributed to this cause. During the last year on record, 1908, it was again widely prevalent in the district, owing to excessive rain in July and August, the cis-Jumna tracts with their naturally defective drainage being particularly affected.

Cholera. Never, since statistics have been compiled, has the district entirely escaped the ravages of cholera, but on no occasion except the year 1869, when 1,060 deaths were recorded, has the mortality from it exceeded 1,000. The worst years on record are those of 1889 and 1884, in the latter of which the cities of Muttra and Brindaban were most affected, the presence of the disease being ascribed to the filthy state of the Jumna river. Again, in 1892, 686 deaths from cholera were recorded, the outbreak being attributed to importation by pilgrims from Soron; and on several other occasions, such as 1903, 1902, 1901,

* Appendix, table IV.

1897, 1896, 1891, 1890, 1887 and 1883 the disease has carried off considerable numbers of the people. Severe outbreaks appear to be punctuated by periods of almost complete immunity. From 1877 to 1907 some 4·36 per cent. of the annual mortality is attributable to this cause.

Small-pox was formerly severe though there has been a progressive immunity from this scourge. From 1877 to 1890 the average mortality was 197 deaths annually. Severe epidemics occurred in 1878 and 1884. The good results of protective measures in the shape of vaccination are very clearly indicated in the returns. From 1891 to 1900 the average number of deaths recorded from small-pox was only 51 annually, and during the last seven years has not exceeded the small amount of 20, nearly 43 per cent. of the total mortality during this period having occurred in the single year 1896. The latter outbreak was the only epidemic worthy of the name in the whole period. From 1877 to 1890 the average number of persons vaccinated annually was 16,638, while in the ensuing decade this rose to 25,331; and during the last seven years has averaged 23,105. As a result, Muttra is now as well protected against small-pox as any district of the provinces. Vaccination is compulsory in the three municipalities of the district; and the vaccinating staff consists of an assistant superintendent of vaccination and 15 vaccinators. Small-pox.

The other diseases prevalent in the district call for no special mention. Dysentery and bowel complaints are responsible for a number of deaths every year. In many cases they occur as resultants of malarial fever. A more diastrous affliction has been plague, which first made its appearance in 1903. In the following year 4,657 deaths were recorded as due to it but the climax was reached in 1908, when no less than 47,867 persons died of this disease. In 1906 the epidemic almost died out, only 21 deaths being recorded; but in the next year there was a recrudescence and the mortality amounted to 5,272 deaths, while during the last year on record, 1908, again 2,492 persons were reported to have died of plague. Other diseases.

Statistics of infirmities for the district as now constituted are only available from 1881. In that year it was found that Infirmities.

there were in Muttra 31 lunatics, 1,656 blind persons, 205 deaf-mutes and 90 lepers. Ten years later the number of the first had increased to 63, of the second to 2,631, of the third to 399 and of lepers to 153. The reason for this general and large increase is not apparent, for in 1901 there was, except in the case of the insane, a decline all round. The district then contained 61 persons of unsound mind, 1,566 who were blind, 129 deaf mutes and 85 lepers. The numbers of all these classes except the blind are well below the average of the division. This is perhaps remarkable as the pilgrimage in the district affords considerable opportunities te beggars.

CHAPTER II.

AGRICULTURE AND COMMERCE.

The agricultural development of the district appears to have attained a high level from the earliest introduction of British rule. There were differences no doubt between the tracts on either side of the Jumna. Everywhere villages owned by Jat husbandmen showed better cultivation than those possessed by others. But in spite of the exactions of farmers, the rapacity of *amils*, and the unsettled state of the country, the proportion of cultivated land appears to have been high from the beginning. As early as 1808 the collector of Aligarh, within whose jurisdiction the trans-Jumna tahsils fell, reported that the lands were generally in a good state of cultivation, and in a letter dated September 29th, 1807, Mr. Ross, settlement officer of the Agra district, expressed similar views regarding the parganas on the west of the river. "The district is in general well cultivated," he wrote, "and no very great further improvement can, I think, be expected either from cultivation being extended, or from the introduction of the cultivation of more valuable articles than what are already produced. The population is by no means deficient, and the *zamindars* for the most part neither want resources nor seem to be deficient in experience." Forty years later, in a printed memoir prepared in 1847-48, the area of cultivation was returned at 556,812 acres or 66 per cent. of a total area of 846,121 acres for the entire district as then constituted. The census returns of 1853 give the total as 733,362 acres, representing 71 per cent. of the total area of the district, including pargana Jalesar, but excluding 84 villages afterwards transferred to Muttra from Agra; and Mr. Alexander, who furnished the returns, estimated that cultivation had risen by 9 per cent. over his district in the five years that had elapsed since 1847. Both these returns, however, are useless for the

Cultivated area.

purpose of further comparison on account of subsequent resumptions of rent-free lands. At the last settlement, which concluded in 1879, the recorded area of cultivation for land assessed to revenue only, was 649,293 acres or 83·5 of the total area. For purposes of comparison, the settlement officer was obliged to fall back on the measurements recorded between the years 1848 and 1850 at the revision of records. Complete statistics for all villages were not available; but the settlement officer found that a very noticeable increase had taken place in all tahsils, ranging from as much as 27 per cent. in Muttra to as little as 5 per cent. in pargana Sahpau. The variations, therefore, in the rate of progress were large. The increase was unmistakably greater in the cis-Jumna parganas in the earlier years, but rapid improvement during the last few years preceding the settlement was a feature common to both tracts. At that time Sadabad had the highest proportion of cultivated area, amounting to 86·8 per cent., followed by Chhata and Mahaban with over 83 per cent., while Muttra and Mat slightly exceeded 79 per cent. In this area, however, was included a considerable amount of fallow land, which was assessed to revenue by the settlement officer ; and, high as the proportion is, even after this adjustment has been made, it is still possible to say that the area under the plough has improved. Individual years whenever good seasons have prevailed have witnessed a large expansion of cultivation. This was notable between 1902 and 1904, when over 735,000 acres were actually under crops. The quinquennial average from 1903 to 1907 shows a total of 711,875 acres or 77 per cent. of the entire area of the district under the plough. When allowance has been made for a recurrence of bad seasons, this probably represents the normal cultivated area of the district. The proportions of cultivated to total area have not varied in the different tahsils from what they were at last settlement, though the actual percentages are changed by the exclusion of all fallow land. Sadabad is still the highest developed tahsil with 84·6 per cent. of its total area under crops, and it is followed, as before, by Mahaban with 79·56 per cent. and Chhata with 78·48 per cent. Next comes Mat, 74·32 per cent., and lowest in the scale is Muttra, 71·96 per cent.

Culturable land.

It may now be fairly asserted that the limits of profitable cultivation in the district have been practically reached. At the last settlement the culturable area measured 64,081 acres of old waste and 7,472 acres of new fallow over the whole district, excluding the 84 villages transferred from Farah. This was distinct from the barren area mentioned in the last chapter. The largest extent of culturable land out of cultivation was in the old pargana of Nohjhil, and the least in Sadabad. At the present time, excluding groves, culturable waste and new fallow, there are on an average 87,999 acres of old fallow, forming 9·51 per cent. of the total area of the district, which have presumably been under cultivation at some time or other. The proportion as before is largest in Mat tahsil, where it aggregates 12·87 per cent. and is smallest in Sadabad, where it does not exceed 4·20 per cent., the other tahsils holding an intermediate position. The pre-eminence of Sadabad in this respect is explicable from the fact that this tahsil contains a very insignificant amount of *khadar*. It is in the tracts which have the largest river frontage that the largest proportion of culturable waste and fallow land is found. Cultivation in this land is precarious not only because so much of the soil is poor but also because the Jumna valley is liable to be cut away by the river. In the uplands the area of culturable fallow is nowhere large, and consists of patches isolated amidst cultivation. The whole area has shown little tendency to decrease in spite of the fact that in the last five years irrigation has been developed by the opening of the Mat branch of the canal, and it may be assumed that little or none of it is likely to come under the plough.

Cultivation.

The system of cultivation in the district presents no uncommon features. Taken as a whole it is not of the highest order, though different tracts show very different degrees of excellence. The well-wooded, fertile and thickly populated country between Aligarh on the east and the left bank of the Jumna exhibits the high class crops and the careful tillage that betoken the presence of the Jat cultivator. West of the Jumna the less energetic Rajput predominates and, with the exception of northern Chhata, cultivation is often marked by a

degree of slovenliness practically unknown east of the river. The difference in cultivation between the two tracts can be attributed partly to other causes than those arising from the individuality of the cultivators. The trans-Jumna parganas long possessed an advantage over those beyond the river in the abundance and quality of the water-supply which gave them immunity from the worst effects of drought. They had also a denser population, and were less exposed in earlier days to the inroads of Jats and Marathas. There are many signs, however, that, since the introduction of canal irrigation, a more industrious spirit has spread among even the most indolent castes. Scarcity of population formerly retarded the development of western Muttra. But the returns of last census show that the population has lately increased in that tract. Since the famines of 1896 and 1899, moreover, the trans-Jumna tract has begun to suffer from a short supply and the brackish nature of the water in the wells, even more than the cis-Jumna tract, Mahaban having been the worst affected tahsil; so that the natural superiority between the two portions of the district has to some extent been obliterated.

Harvests. The harvests are known as the *kharif* or autumn, *rabi* or spring, and *zaid* or additional harvest. The last is of little importance; its extent varies according to the nature of the season, but normally it does not cover more than 3,275 acres, the bulk of which is found in Muttra tahsil. The crops grown in the *zaid* harvest are chiefly melons and vegetables, which are raised for the most part in the neighbourhood of Muttra city and along the Jumna. About 500 acres of *chena* or *sawan* are usually sown increasing in a famine year sometimes to over 2,000 acres. Of the two main harvests, the *kharif* is the more important, at least so far as the area sown is concerned. At last settlement, out of a total cultivated area of 711,163 acres, it occupied 414,950 acres or 58·4 per cent. compared with 316,189 acres or 44·5 per cent. sown in the *rabi*. In recent years the area under both harvests has increased proportionally; and from 1903 to 1907 the *kharif* has on an average covered 448,368 acres or 62·9 per cent. of the total cultivation; while the *rabi* has occupied 334,699 acres or 47 per cent. The disproportion between the

kharif and the *rabi* is most marked in the western tahsils and least marked in Mat, while Sadabad and Mahaban hold a position between the two.

Dofasli. These figures serve to show that a considerable area bears more than one crop in the year, but the practice of double cropping is not followed to the same extent in Muttra as in other more fertile districts. There has, however, been a large increase during the last thirty years. At settlement the *dofasli* area was returned at only 30,344 acres or 4·3 per cent. of the cultivation, but shortly afterwards the increase was very rapid. From 1885 to 1888 the annual average was 61,913 acres or 9·9 per cent., and for the following decade 71,655 acres or 10·3 per cent. The highest figure ever recorded was in the year 1897-98, when no less than 107,728 acres bore two crops in the year. During the last five years there has been a slight improvement and the average has been 74,469 acres or 10·46 per cent. of the net cultivation. The figures for the different tahsils exhibit no very striking differences, but Mat holds the premier place with an average of 13,772 acres or 13 per cent.; and Sadabad comes last with 8,389 acres or 8·61 per cent. In Muttra and Chhata tahsils, in both of which the double cropped area exceeds 10 per cent., canal irrigation has been going on for many years and there is little likelihood of an increase. In Mat and Mahaban, where the canal has only been recently introduced, there appears to have been an improvement in the area during the last few years. Only a portion of Sadabad at present receives the benefit of irrigation, but the eastern half will soon come under the influence of the Hathras branch which is now under construction.

Kharif crops. The chief *kharif* staples are the millets known as *bajra* and *juar*, and cotton, these three, sown either by themselves or in combination with *arhar*, occupying on an average over 85 per cent. of the entire area cultivated in this harvest.* From 1903 to 1907 *bajra* alone or in combination covered on an average 59,373 acres or 13·24 per cent. of the *kharif*. It is chiefly grown on lighter soils, and consequently the proportion is much higher in Sadabad tahsil than elsewhere. It amounts to 19·67 per cent. in this tahsil. It is lowest in Mat and there only

* Appendix, table VI.

reaches 9·49 per cent. Since last settlement the area under *bajra* has increased by nearly half as much again, the increase apparently being common to all tahsils. In about two-thirds of the area *bajra* is sown by itself; but, whereas in Chhata it is only intermixed with other crops in a very small area, the proportion rises to over one-half in Sadabad. The areas under *bajra* alone and *bajra* intermixed with other crops are very nearly equally divided in Mahaban.

Juar. The average area under *juar*, alone or mixed, is 175,702 acres or 39·18 per cent. of the *kharif.* The figure rises to 43·72 per cent. in Muttra, exceeds 38 per cent. in Chhata and Mahaban, and falls to 34·44 per cent. in Sadabad. This crop requires as a rule good soil, but little care or trouble; and, though the proportion sown with it has remained substantially unchanged since last settlement, it appears to have increased in popularity in the tahsils east of the Jumna. At that time its prevalence in Muttra and Chhata was regarded as one of the surest proofs of the carelessness of the cultivation in the cis-Jumna tract. *Juar*, like *bajra*, is usually mixed with *arhar*; but, besides being grown as a food-grain, several varieties are sown for fodder only. The area sown alone is normally about 22 per cent. less than the area in which it is sown intermixed with other crops; but, whereas in Muttra the proportions are very nearly equally divided, in Chhata it is nearly all grown alone, and in Mahaban and Sadabad it is practically always mixed.

Cotton. The most valuable autumn crop is cotton, which is largely grown in all parts of the district. For the five years ending in 1907 an average of 149,004 acres or 33·23 per cent. of the *kharif* has been devoted to this crop, the amount varying from 36·41 per cent. in Chhata to 28·32 per cent. in Mat. At last settlement cotton covered over 15 per cent. of the *kharif* area, the extent ranging from 26 per cent. in Sahpau to only 10 per cent. in Muttra and Nohjhil. The crop had then begun to decline in popularity, and the decrease in the area of cultivation was regarded by the settlement officer as indicating increased use of English-made cloth. This explanation is hardly satisfactory as since then a considerable increase has taken place in the

cultivated area owing to the facilities afforded by the extension of canal irrigation. Cultivators are now able to sow a large area of cotton by using canal water before the bursting of the monsoon rains; and of this advantage they avail themselves freely. The area sown varies greatly from year to year. Cotton is sometimes grown alone and sometimes intermixed with *arhar*. Normally about one-third of the total area sown is sown with cotton alone. It is very rare to find *arhar* sown by itself. During the last five years not more than 50 acres on an average have been recorded.

Other *kharif* crops.

The other *kharif* crops are of little importance. Maize covers an average of 11,007 acres or 2·45 per cent. of the harvest; and of this over one-third is found in Mat tahsil. *Moth* is found on an average in 9,379 acres, forming 2·09 per cent. of the *kharif*. Of more importance are the fodder crops *guar* and *khurti*. The latter is grown more to the east of the Jumna and the former to the west. For the five years from 1903 to 1907 these two crops covered an average of 33,891 acres or 7·55 per cent. of the harvest. Sugarcane occupied only 1,121 acres at last settlement and, in spite of the extension of canal irrigation, its cultivation has not increased to any extent. The quinquennial average only amounts to 2,088 acres. Indigo has declined: not more than 1,329 acres, for the most part in Muttra and Chhata, are planted with this crop. The rest of the harvest is made up of the small pulses *urd* and *mung*, covering some 2,000 acres annually, the bulk of which are in Mat, a few acres of oilseeds, *sanai*, condiments and spices. Some 1,500 acres are usually occupied by garden crops of various kinds. Rice is practically unknown, but a few acres are occasionally planted with it in Mat and Mahaban.

Rabi crops.

Mixed crops, which are generally considered a sign of inferior husbandry, form a distinctive feature of the spring harvest in Muttra, as in many other districts.* The area under pure wheat, the most valuable of the *rabi* staples, is comparatively small, for the average amount calculated on the returns of 1903 to 1907 is 81,574 acres or 24·37 per cent. of the harvest. The proportion, however, varies greatly in different parts. In Sadabad

* Appendix, table VI.

it amounts to as much as 35·42 per cent; the tahsil next in order is Mat with only 26·11 per cent., and in Chhata the proportion falls as low as 17·77 per cent. These relative proportions do not appear to have substantially altered since settlement, for at that time also Sadabad held the first and Chhata the lowest place. Wheat is an expensive crop to raise: it needs careful manuring and a considerable amount of labour and irrigation. Consequently, the area devoted to the crop is greatest in that portion of the district where Jats predominate.

Gram.

The area under gram averages 54,114 acres or 16·88 per cent. of the *rabi* harvest. This figure excludes a small area of 1,750 acres, which is generally sown with gram and peas intermixed. The local distribution of this crop is uneven, and the bulk of it is grown in the cis-Jumna tahsils, in which the settlement officer noted a less advanced standard of cultivation. In Muttra tahsil the area devoted to gram amounts to as much as 27·36 per cent. of the whole harvest. In Chhata it is 25·55 per cent. Nowhere east of the Jumna does it exceed 6·09 per cent; and in Sadabad it touches the low proportion of 2·72 per cent. The crop is seldom irrigated, and is too well known to need description.

Mixed crops.

The various combinations known as *gujai*, or wheat and barley, *gauchani*, or wheat and gram, and *bejhar*, a mixture of wheat, barley, gram and peas, occupy on an average 179,330 acres or 53·57 per cent. of the spring harvest. A large quantity of barley is grown alone, the average being some 51,500 acres annually, and the area seems to have increased since last settlement, especially in Muttra and Chhata. It is raised on the lighter lands in every tahsil, and 108,500 acres of barley and gram intermixed are found, chiefly in Chhata, Mat and Mahaban. Barley, alone or in combination with gram, thus occupies an average of 160,097 acres or 47·83 per cent. of the spring harvest, ranging from 56 per cent. in Mahaban to 36·57 per cent. in Muttra. The combinations called *gujai* and *gauchani* together occupy on an average 19,233 acres or 5·74 per cent. of the *rabi* over the whole district, and are found in large areas in Sadabad, where the proportion is as high as 10·94 per cent: in Chhata it is only 3·95 per cent. In this respect the cis-Jumna tracts are

considerably behind those east of the river. Generally it may be said that wheat, barley and *bejhar* prevail as *rabi* staples on the east, and wheat, gram and *bejhar* on the west of the Jumna.

Other crops.

The other *rabi* crops are unimportant. Peas have already been noticed, and *masur* or lentils are almost unknown. About 2,400 acres are annually devoted to potatoes, turnips, carrots and other vegetable crops. They are principally grown in Mat, Mahaban and Sadabad. Of the non-food crops sown, oilseeds, cover the largest area. This amounts to 13,065 acres and they are to a certain extent also mixed with wheat and barley. The varieties known as *sarson* or mustard, *lahi* or rape, and *alsi* or linseed are little grown alone, but a not inconsiderable area is devoted to them in the wheat and barley fields. There is no cultivation of opium in the district, and that of dyes has now practically disappeared. Some 700 acres are usually devoted to tobacco, over one-third of which appears to belong to Mahaban; and a few acres sown with condiments, spices, miscellaneous non-food crops, and oats complete the total of the *rabi* crop statement.

Irrigation.

Irrigation has always been practised in Muttra though in earlier times there was a great difference in this, as in so many other respects, between the eastern and western tracts. The first accurate statistics of irrigation were compiled at the revision of records carried out between 1848 and 1850, and it was then ascertained that out of a total cultivated revenue-paying area of 647,481 acres, 249,932, or 38·6 per cent. were watered. The proportion varied from 74·6 per cent. in Sadabad pargana and 72·8 per cent. in pargana Sahpau, which now forms part of Sadabad tahsil, to only 18 per cent. in Chhata and Kosi. At the last settlement, thirty years later, the proportion for the district was 53·5 per cent., the rise being proportionate in all tahsils. In the demarcation of the wet areas, however, consideration was only paid to the state of irrigation before the introduction of the canal, village inspections having taken place in a year when the marks of well-irrigation were still discernible in western Muttra. On the figures as they stood, the settlement officer found that the proportional rise in irrigation since the previous settlement was no less than 70 per cent., varying from

141 per cent. in Chhata to 20 per cent. in Sahpau. He explained the increase by the fact that the population having increased and the area available for cultivation being limited, improvements in the methods of cultivation had been forced upon the people. An improvement in cultivation need not necessarily, however, have been due to any such cause, but merely to the increase in the intelligence of the cultivator. For purposes of further comparison, the statistics, both of 1848-50 and of last settlement, are useless. For not only was the area irrigated from the Agra canal not recorded, but the area irrigated from the wells was not that actually watered in any single year, but the area of land which was commanded by wells and which was irrigated when sown with a crop requiring water to bring it to maturity. It is therefore very difficult to say how far the actually irrigated area has varied since last settlement. Since, however, this area has been systematically recorded considerable progress appears to have been made. From 1885 to 1888 the average irrigated area from all sources was 165,453 acres annually or 24·29 per cent. of the average cultivation, the highest figure being 217,027 acres or 35·52 per cent. in the first year, and the lowest 134,286 acres or 19·12 per cent. in the last. During the following decade the average area watered rose to 183,370 acres, giving a proportion of 26·31 per cent. of the average cultivation. The capacity of the district was subjected to a severe trial in the famine of 1897 and the cultivated area sank to a lower figure than in any other year of the period, but no less than 283,606 acres or 41·88 per cent. of it were irrigated. High as this area was, however, it has been surpassed during the latest decade for which statistics have been recorded; for, between 1899 and 1908 a total of 252,976 acres or 36·50 per cent. of the average cultivation have been annually irrigated, and during the famine that has prevailed in the last year of the series the area watered reached the unprecedented figure of 310,834 acres or 51·28 per cent. The introduction of the Agra canal has of course had the effect of entirely altering the relative positions of the tahsils as regards their proportion of irrigated to cultivated area; and considerable modifications have been effected in recent years by the extension of the Mat branch of the Ganges

canal to the eastern tahsils. It is now ascertained from the quinquennial average between 1903 and 1907 that Muttra has the largest proportion of irrigation with 38·71 per cent. Sadabad follows closely with 37·50 per cent., and after it comes Chhata 34·37 per cent., Mat 33·31 per cent. and lastly, Mahaban, which has only 30·46 per cent. If it be assumed that the area recorded as irrigated at last settlement was approximately double the area actually irrigated, it will be found that irrigation has nearly trebled in Chhata aud doubled in Muttra, while it has decreased 10 per cent. in Mahaban, nearly 9 per cent. in Sadabad, and less than 3 per cent. in Mat.

Sources of supply.

These results may be further illustrated by a consideration of the sources of supply. In early times wells constituted practically the only available source. Even at last settlement irrigation from other sources, such as tanks and rivers, is said to have been so rare as to be unworthy of notice: in fact there is stated to have been in many villages a strong religious feeling against using the water of the village tanks for irrigation, it being preserved for the cattle in the hot weather. At the same period the only canal in use was the tail of a distributary in Mat, which watered six villages. The supply from this was uncertain. Very shortly after, however, there was an enormous development of canal irrigation in western Muttra, following the opening of the Agra canal. The proportion of the irrigated area watered from canals was 27·3 per cent. for the years 1885 to 1888, a figure which only rose to 28·4 per cent. in the succeeding decade. During the last ten years, between 1899 and 1908, no less than 51·1 per cent. of the area irrigated has depended on canals, the enormous rise during this period being in no small measure due to the construction of the Mat branch of the Ganges canal. Among tahsils, Chhata with 81 per cent. has the largest canal irrigated area, followed by Muttra with 73·62 per cent. East of the Jumna the proportion is very much smaller: Mahaban has 47·39 per cent. and Mat has 45·29 per cent., but Sadabad has only 7·96 of its irrigated area watered from this source. Only some 425 acres are irrigated from tanks and other sources, so that practically the remainder of the area is dependent on wells.

Well irrigation.

The area watered from wells during the last five years has averaged 102,535 acres or 41·05 per cent. of the total irrigated area, as against 146,907 acres or 58·81 per cent. watered from canals. The proportion among the tahsils is highest in Sadabad, where it reaches 91·27 per cent., and lowest in Chhata, where it does not exceed 16·87 per cent. The character of the wells depends on two factors of importance, namely, the depth at which water is found and the nature of the water. Both vary in different parts of the district. At the time of last settlement the depth of water in the trans-Jumna tract ranged from 30 feet in Mat to 40 or 45 feet in Mahaban and Sadabad. In western Muttra, near the Jumna ravines and Chhata hills, it was again about 30 feet, but along the centre line between these points it ranged from 45 to 60 feet. Since that time important changes have taken place. Owing to the famines of 1897 and 1900 the water-level sank considerably in eastern Muttra; and since the latter year its average distance from the surface has been computed at 50 feet in Mat, 60 feet in Sadabad, and 75 in Mahaban. It cannot yet be decided how far it has risen in this portion of the district since the construction of the Mat canal, but in western Muttra the water level is now found to depend entirely on position with reference to the canal. In many villages of Chhata, situated near the main canal or its distributaries, water is only ten feet from the surface: but it does not rise so high in Muttra owing to the drainage cuts round Chhoti Kosi and Parkham. Away from the canal the average depth in this portion of the district is from 30 to 40 feet, the greatest depth being in the centre of Muttra tahsil and in the west of Chhata.

Wells.

The wells employed for irrigation in this district are of four kinds, known as the *pakka* or masonry well, built of stone or brick; the *garwari* well with a wooden cylinder; the *ajhar* which is supported by a basket-work of twigs, usually *arhar* stalks; and the *kachcha* or earthen well, which is unprotected by any lining at all. The type adopted depends largely on the nature of the underlying soil strata, and consequently the proportion of the various types of wells varies in different parts of the district. Beyond the Jumna the subsoil is usually firm and

the walls of the well need little support, while west of the river the soil is unsuited to the construction of *kachcha* wells; hence about five-sixths of the number of such wells of the district are found in the tahsils of Mat, Mahaban and Sadabad. *Kachcha* wells cannot be sunk so deep as masonry wells, as every foot of depth adds to the danger of their falling in; while the appliances for supporting them vary according to the strata of soil passed through. Where these strata are unstable, resort is had to a cylinder of wood, the slabs being fastened together with strong wooden pegs. The wood used is taken from the *faras* or other quick-growing trees near the well, and a well so made lasts sometimes as long as 50 years. The average cost is about Rs. 2 per foot of woodwork. Where the strata are more stable, a lining of twigs made into rolls is sufficient, but the well so lined, though it does not cost more than Rs. 10 to Rs. 15 to make, does not last more than one year. The number of masonry wells recorded as available for irrigation during the year 1907-08 was 9,847 as against 4,999 recorded at last settlement. The bulk of these are in the cis-Jumna tract. As a rule they command a larger surface than any other kind and are driven down further. They must be driven deep enough to meet the *sot* or spring and a stratum strong enough to bear the weight of the shaft. The supply of water thus obtained is naturally much more certain than that obtained from a percolation supply at a higher level. Such wells give a sufficient supply of water to be worked by several pairs of bullocks at the same time. When two pairs are worked at each *lao* or rope, the well is called *kili*, while those worked with one only are known as *nagaur*. In the Jumna *khadar*, where the water is sometimes within a few feet of the surface, the *dhenkli* or bucket used by hand is employed. The cost of a masonry well varies according to the size and local conditions, but may be estimated at an amount ranging from Rs. 200 to Rs. 300. *Kachcha* wells with only a lining of twigs are generally preferred by the cultivator to masonry or *garwari* wells, but their number does not appear to have increased since last settlement, when there were 25,861 such wells recorded. Their number is likely to decrease as canal irrigation spreads. Water is raised from wells by a leathern bucket or *charsa* drawn by a pair of oxen.

The area irrigated depends largely on the depth of the water and averages 4·9 acres for each well for the district. The duty, however, is somewhat higher than this for old-standing masonry wells, and appears to be larger in western Muttra than east of the Jumna, owing to their smaller number.

Character of the water-supply.

The second factor which influences the utility of wells for irrigation purposes is the character of the water-supply. In a large number of cases the water found is distinctly brackish, but this important point can rarely be decided until the shaft is sunk. There are some long stretches of country in which the wells will always be alike; but it is more usual to find water of every variety in the same village. The matter depends entirely on the nature of the substratum; and in the deep diggings for the Agra canal it was observed that this differed completely in neighbouring localities. In one place would be exposed a vein of pure clay mixed with nodular lime-stone, whilst, near by, the whole undersoil would be impregnated with salt and would yield injurious water. The worst water is that found in the north-west of Muttra and the south-west of Chhata tahsils, where, in one or two places, drinking water can be obtained only from the village pond or from shallow percolation wells sunk close by. Local experience has divided the kinds of water into twelve classes: some of these are distinctly injurious to crops, while others are only not so when other seasonal conditions are favourable. *Khari* or salt-water leaves a slight white deposit on the irrigating channels and in the fields; with heavy rains it is excellent for wheat, barley, tobacco, cotton and *juar*, but, if the rains fail, it does more harm than good. *Karua* or bitter water turns the crop rusty in colour and gives the surface a light and feathery texture. Spring crops irrigated with it are yellow in the straw, and the straw itself is small in quantity. A fair crop of wheat, barley, cotton and *juar* can be raised with the help of this water only after plentiful rain. *Teliya* or oily water has a bad taste and produces a yellowish efflorescence on land. The land becomes caked like clay and rain-water remains on the surface for a long time without soaking in. *Teliya* water is, however, good for wheat, barley and *juar*. Other varieties of water are *mitha-teliya, khari-teliya,* and *karua-teliya*;

the first two of which differ but little from each other, leave a white efflorescence, and are not usually deleterious to crops, while the last, together with the species known as *kharijarel*, is not only strongly impregnated with salt, but leaves an oily scum on the ground, and can only be safely utilised for irrigation after a good monsoon. The best water for irrigation falls under an intermediate head, and is known, according to the degree of brackishness, as *mitha*, *marmara* or *sakhar*, *mitha-bhanga* or *matwara*, *khari-bhanga* and *marmara-teliya* or *sakhar-teliya*; but none of them, except *mitha* or *mitha-bhanga*, are good for the germination of the seed. When, however, germination has taken place, *khari*, *khari-bhanga*, *marmara*, *mitha-bhanga* and even *marmara-teliya* are better for wheat and barley than purely sweet water. Throughout the district, if the water is not absolutely sweet, well-irrigation suffers from an exaggeration of its defects in years of drought; and even the trans-Jumna tract, where the water is generally more uniformly good, has suffered since the famines of 1897 and 1900 by the increased brackishness of the wells, especially in Mahaban tahsil.

The Agra canal.

The first portion of the district to be provided with canal irrigation was the extreme north of Mat. The distributary which supplied it effected little irrigation and was subsequently merged in the extension of the Ganges canal, known as the Mat branch extension. This will be described further on. Until this was done, the only irrigation channel of real importance was the Agra canal. The Agra canal has its head-works at Okhla on the Jumna near Dehli. After traversing portions of the Dehli and Gurgaon districts, it leaves the Punjab and enters Muttra at the village of Hatana in tahsil Chhata. Thence, rolling along the ridge or backbone of the western Muttra plain in a course roughly parallel to that of the Jumna, it pierces the hearts of tahsils Chhata and Muttra. It was built originally not only for irrigation but for navigation; and a channel from the main canal near Aring to Muttra was constructed in order to allow boats to have access to the city. But in 1904 the whole was closed to navigation, and since that year this channel has only been used as an escape. The total length of the main canal in the district is 50 miles; and there are nearly 350 miles of

distributaries and minors, 85 miles of drainage works, and 21 miles of escape channels. There are four irrigating systems on the right bank known as the Nandgaon, Kosi, Aring and Fatehpur-Sikri distributaries. The Nandgaon distributary, which was only completed in 1904, quits the main canal in the Gurgaon district, not far from the Muttra boundary, and passes down the western portion of Chhata tahsil to the east of Nandgaon, from which it takes its name, and Barsana, and comes to an end in the village of Mahrauli in the north-west of Muttra tahsil. It is provided with four minors on its west bank known as the Dahgaon, Halwana, Nandgaon and Rankauli minors, which irrigate the very dry tract on the western border of the district; and on the east bank with the Palson minor, which waters several villages in tahsil Muttra and comes to an end near the hill at Gobardhan. The Kosi distributary leaves the canal in Hatana near the Gurgaon border, runs through the tract of Chhata tahsil which lies between the Nandgaon distributary and the main canal, and passes into Muttra tahsil, where it ends: it has three minors, the Bathen, Rahera and Deopura, which water Chhata tahsil only, and also ends not far from the town of Gobardhan. The Aring distributary, except for its first two miles, and its five minors, the right Madhurikund, Sonsa, Lalpur, Son and Latakhur minors lie wholly in the Muttra tahsil. Considerable extensions of canal irrigation from this system are in contemplation to water the precarious tract along the Bharatpur border from Gobardhan to Sonkh and Rasulpur which suffered severely during the recent famines. The Fatehpur-Sikri distributary as recently enlarged is now the largest distributary in the United Provinces. It leaves the main canal at Chhoti Kosi and flows for twelve miles though Muttra Tahsil before it enters the Agra district. Portions of two of its minors, the Malakpur on the left and the Birauna on the right, also provide irrigation in Muttra tahsil.

The left or eastern distributaries are more numerous. The Bukharari distributary, the contruction of which is at present under consideration, will take out from the main canal in the Gurgaon district and will irrigate a precarious tract of country in the Chhata tahsil along the Jumna river as far south as Shergarh

town. It will have two minors, the Jatwari and Garhi. The Shergarh distributary enters the district from Gurgaon, watering portions of both Chhata and Muttra tahsils. It has nine minor channels, the Agaryala, Chhata, Ajnothi, Shergarh left branch and Sehi minors irrigating the Chhata tahsil, and the Chaumuha, Jait, Atas, and Kotah minors watering tahsil Muttra. Starting on the border of the Gurgaon district, the Sahar distributary traverses the same tahsils as the Shergarh and like it tails in the old navigation channel. It has five minors, the Sahar, Umraya and Bharna minors watering Chhata and the Ral and Junedhi watering Muttra tahsil. The Junedhi minor has recently been extended across the navigation channel and now reaches just beyond the Bharatpur road. The Muttra distributary with its four branches, the Jinsuthi, Muttra left branch, Rampur and Dhangaon minors, as also the Farah distributary with its two offshoots the Dahana Teja and Bhai branch minors lie wholly within the Muttra tahsil. The Hasanpur distributary falls into the Jumna river in the extreme north of Chhata tahsil. This channel is in the charge of the executive engineer of the upper division of the Agra canal and only irrigates three villages of Chhata tahsil. Five small minors take out direct from the main canal and provide irrigation in Muttra tahsil. These are the Shahpur minor on the right bank and the Madhuri Kund, Uncha, Tharaoli and Parkham minors on the left bank. The tail of the main canal is at milestone 100, in the extreme south of tahsil Muttra. Here the canal splits into four branches, the Agra, terminal and Sikandra distributaries, the last named having replaced the old Agra navigation channel, and the Kitham escape which carries off surplus water to the Jumna. Not more than a mile of these lie within the Muttra district. There are no important masonry works on the canal in this district. Bridges are provided on all roads and at many other points where crossings are required. There are canal bungalows at Sessai, Azizpur (near Kosi), Bhadawal, Sahar, Basaunti, Chhoti Kosi, Jarauli and Baroda on the main canal; at Bathen and Barsana on the Nandgaon distributary; at Ladpur, Agaryala and Akbarpur on the Shergarh system; and at Aruki on the Muttra system; and a new bungalow is being built at Hussaini on the Bukharari distribu-

tary. The Agra canal and all works connected with it in this district are in the charge of the executive engineer of the lower division of the Agra canal whose headquarters are at Muttra.

The Mat branch extension.

The Mat branch canal was constructed between 1851 and 1855 as part of the original Ganges canal. The work consisted of a feeder channel 10½ miles long, known as the Mat branch, with its head at Dehra, mile 110¼ of the Ganges canal, and two channels at the tail, namely, the Baroda distributary on the left and the Mat sub-branch on the right. In 1874 a provision of seven lakhs was made in a revised estimate for remodelling the Ganges canal for the extension of the Mat branch; but the preparation of a project for its extension into the Muttra district was held in abeyance for two years after sanction to the estimate had been received, and it was not until 1876 that Mr. W. Thatcher, executive engineer, surveyed the country to be served by the extension, laid down trial lines and prepared the preliminaries. The question was taken up in 1878 by Mr. W. Bligh, executive engineer, in connection with famine relief. He re-aligned several of the channels, and prepared a report on the project and estimates of the probable cost. The extension was accordingly begun as a famine relief work in 1879, and about 10 miles of the main canal were excavated; but further work was abandoned when relief works were closed towards the end of 1879, and all proceedings with regard to the completion of the project were then terminated. The project was abandoned owing to the opinions expressed by the local officers. Mr. Whiteway, the settlement officer, found that 81 per cent. of the area to be served by the extension was protected by wells; and thought that the available water in the Ganges canal would be more suitably utilised elsewhere. This opinion was endorsed by Captain Home, R.E., superintending engineer, in 1879; by Mr. Tidy, collector of Muttra, in 1880; and by Mr. Robertson, Commissioner of Agra, in 1881: but, in 1882, the director of agriculture and commerce, Mr. W. C. Benett, reported on the Mahaban pargana as a tract of exceptional insecurity, and pronounced in favour of the introduction of canal irrigation into the tract, mainly on account of the brackish nature of the water in the wells and the spread of *baisuri*. At the famine conference held at Agra in November

1896, the extension of the Mat branch canal into the Muttra district was reconsidered; but in view of the opinions expressed in 1878 it was decided to assign the water, which would be utilised for the Mat branch extension, to the Fatehpur branch of the Lower Ganges canal, and to consider the question of extending the Mat canal as finally abandoned. This decision having been arrived at, the land acquired for the extension in 1878-79 was restored to the former owners, and those portions of the channel which had been excavated were partially filled in. In October 1899 Mr. A. C. Evans, executive engineer, was deputed to make further enquiries into the question of the Mat branch extension, in view of the severe distress that had occurred in the trans-Jumna tract of Muttra during the famine of 1897. Mr. Evans found that all landlords were in favour of the introduction of canal water, because the greater number of their wells had run dry, and those wells that still held water yielded only a very limited supply for irrigation. In rather more than half the area in Mat and Mahaban spring-level had sunk below the bottom of the existing wells, the fall in the water level during the previous 26 years having been estimated at between 12 and 18 feet; while masonry wells were fewer by 4 per cent. and earthen wells by 10 per cent. than they had been 30 years before. In January 1901 the Board of Revenue were addressed on the subject of the extension of canal irrigation into the trans-Jumna portion of Muttra. In their reply the Board showed that the statistics of well irrigation collected in 1874—79 were fallacious, that the tract was not well protected and that statistics collected subsequently in 1896 showed an immense increase in the area cultivated and a great decline in the area irrigated. The commissioner of Agra, Mr. W. H. L. Impey, and the collector of Muttra, Mr. A. W. Trethewy, both pronounced strongly in favour of the execution of the project. Finally orders were issued, in May 1901, for the preparation of a complete project for the Mat branch extension.

The construction of the canal was commenced at the end of 1902 and it was completed at the beginning of 1906, at a total cost of Rs. 9,89,424 for works only or of Rs. 12,18,466 on works, establishment, tools and plant. The main channel enters the

Mat tahsil at the village of Bhureka, five miles due east of Barauth, and flows for 9 miles along the Aligarh border. At the village of Karahri it sweeps westwards and then southwards, passing down the centre of southern Mat and northern Mahaban to the village of Pachawar. At the extremity it tails off into the Wairni minor and two distributaries, the Baldeo and Daghaita. These two distributaries escape into the Jumna ravines in the south of Mahaban tahsil. The northern portion of Mat is watered by portions of the Jewar and Bajana distributaries, and by the Jarara distributary, with its two minors the Surir and Bera. South of Karahri, the canal runs close to the watershed along the Jumna, and there is no distributary on the right bank till Raya is reached: here the Mahaban distributary starts. The two longest distributaries take off from the left bank of the canal. Of these the chief is the Sadabad distributary which, leaving the main canal at Nasithi, waters portions of Mahaban, Aligarh and Sadabad: it tails off into the Karwan river, three miles south of Sadabad. From the Sadabad distributary take off the Aira Khera distributary and the Barahna minor, which provide for the irrigation of the country in the north of Mahaban, lying between the Sadabad distributary and the main canal. The Jagsana distributary leaves the main canal at Pachawar near its tail, and irrigates southern Mahaban and portions of western Sadabad: it escapes into the Karwan river just beyond the Muttra border, 3½ miles below the Sadabad distributary. The canal crosses in this district no marked drainage lines nor depressions, and there are no works of any note on it. Bridges are provided at all the main lines of crossing. There is a number of inspection houses at intervals along both the main canal and the larger distributaries: these are situated at Khaira, Nasithi, Raya and Pachawar on the main canal, and at Bajana, Sumera and Mirpur on the distributaries.

The Hathras branch.

So far no provision has been made for a supply of water to that portion of the Sadabad tahsil which lies east of the Karwan river. To make good this deficiency as well as to provide water for the country lying between the Sirsa and Karwan rivers from Aligarh to Hathras, Itmadpur and Firozabad the construction of the Hathras branch has recently been sanctioned. In the

portion of this district to be served 47 per cent. of the wells contain brackish water and this water is said to have been responsible for the spreed of *baisuri*. The spring level is from 60 to 70 feet below the surface and many wells have fallen in. Owing to the extensive calls made on the water of the Ganges canal, it was thought at one time that the supply would not be sufficient for the Hathras branch. But it has been decided that it will be possible to meet the requirements of the system by running water through this branch in alternate weeks and giving water in other weeks to the tail portion of the Mat branch below mile 46. The Hathras Branch takes off from the Mat branch at the village of Bhureka in Mat tahsil and crosses the Aligarh border almost immediately. It does not re-enter this district till it raches the village of Chamarpura in tahsil Sadabad. Irrigation in that tahsil will be provided from the Bisana, Muraha and Sahpau distributaries and the Gahrauli minor on the right bank, and the Zaripur minor on the left bank. The total area commanded comprises 300 acres in Mat and 12,140 acres in Sadabad tahsil.

Area and revenue.

The Agra canal was opened by Sir William Muir on the 5th of March 1874 and irrigation was commenced in the following cold weather. The average area watered from it during the first ten years was about 60,000 acres, but this figure has steadily increased as new distributaries and minors have been made and a greater volume of water has become available for irrigation. During the last five years on record, 1904 to 1908, the average area watered has been 135,658 acres in both harvests, 71,969 acres being irrigated in the *kharif* and 63,689 acres in the *rabi*. The receipts have amounted during the same period to Rs. 3,88,255 on the average every year, of which Rs. 39,901 were on account of owner's rate. The highest amount realised was Rs. 4,46,356 in the year 190-506. The Mat branch extension of the Lower Ganges canal was opened for irrigation in the spring of 1904. In that year 15,989 acres received a watering from it. The area soon increased and no less than 84,387 acres were irrigated in 1905-06. The average area irrigated during the five years ending in 1908 was 59,010 acres, the receipts amounting to Rs. 1,42,806, of which Rs. 7,788 were realised in the shape of owner's rate.

Famines.

The district was in early days extremely sensitive to the effects of drought, especially in the cis-Jumna tract; and though the extension of irrigation has had the effect of securing a very large portion of it, it by no means enjoys immunity from famines. There are no records of the state of the district during the great calamities of earlier days, such as occurred in 1645, 1631 and 1601; but as in each case Dehli appears to have been a centre of distress, Muttra is certain not to have escaped. The notable famine of 1783, long remembered as the *chalisa,* seems to have attacked this and some neighbouring districts with great severity. The prices of grain for many months previously are said to have indicated a steadily increasing scarcity. In the upper Doab an extraordinary drought had prevailed for two years, and a practical failure of both harvests took place in that year. The people migrated in thousands in the direction of Oudh, and many died of starvation on the road. Little is known of the famine of 1803-04. This took place almost directly after the district had come into the hands of the British; but, though Muttra is not mentioned as one of the famine-stricken portions of the province, it cannot have escaped the effects of the calamity. The first famine of which any record remains was that of 1813-14. It took place before the administration had settled down and while the people, who had not yet recovered from the disorders that preceded the conquest, were feeling the effects of earlier settlements. The rains of 1812 failed, causing a loss of the *kharif*, and the *rabi* was indifferent; while the monsoon of 1813 was late and gave scanty rain. Mr. Boddam, writing 15 years later, says of this famine: "During these years almost half the landed propertyin the Agra district changed owners . . . and numerous cultivators deserted the soil, which would no longer repay the expense and trouble of cultivation." Sahar is specially mentioned as having suffered severely. "Many died from hunger," says Mr. Hamilton, "and others were glad to sell their women and children for a few rupees, and even for a single meal." Those who could recall the past considered that the distress in this year exceeded even that of the *chalisa.* Severe droughts again prevailed over the district in 1825 and 1826. The headquarters were at that time at Sadabad, the

cis-Jumna portion of the district being administered from Agra. The collector, Mr. Boddam, calculated that there was a deficiency of 208,349 maunds on the produce of the year, the deficiency being greatest in Jalesar and Mahaban. He gave these calculations in reply to an order of the Board of Revenue, calling for a report of the extent to which the crops had failed. This order indicates an intention to grant relief on the basis of estimated failure. But there is no extant record as to what active measures of relief were taken. Presumably some such measures were taken in Muttra, as it is known that large sums were distributed as *takavi* in other districts and collectors were generally authorised to suspend collection of one-fourth of the revenue demand.

Famine of 1837-38.

These previous calamities, however, cannot be compared to the terrible famine of 1837-38. This for a large number of years formed an epoch in native chronology under the name of *chauranawe*. There had been a succession of bad seasons since 1832. The season of 1837 was marked by an almost total failure of the monsoon. Crime increased in every direction, indicating that the people were driven to extremities. On October 20th, 1837, the famous John Lawrence, who was collector of Gurgaon, wrote: "I have never in my life seen such utter desolation as that which is now spread over the parganas of Hodal (Kosi) and Palwal. The people have been feeding their cattle for the last two months on the leaves of trees, and, since this resource failed, are driving them off." At the beginning of 1838 Mr. R. N. C. Hamilton, officiating commissioner of the Agra division, went on tour in his own division: " In the district of Muttra," he writes, "I was surprised to find such extensive waste. From Mursan, passing through a few villages of Sonai, the centre of Raya, a few villages of Mat and of Mahaban, the crops were scanty, the soil dry and the cultivation only in the vicinity of the *pakka* wells. Around Muttra . . . the people were almost in despair from the wells fast turning so brackish and so salt as to destroy rather than refresh vegetation. All of the Aring and Gobardhan parganas which came under my observation was an extensive arid waste, and for miles I rode over ground which had been both ploughed and sown, but in which the seed had not vegetated, and where there seemed no prospect

of a harvest." Frequent mention is made in this report of the terrible straits to which cattle were reduced; and the extent to which desertion and emigration had taken place excited the gravest apprehensions of the commissioner. Here again official records are silent as to what active measures of relief were undertaken in the bulk of the district. There is some mention of what was done in Agra which then included a portion of Muttra and it is known that Rs. 3,03,760 of land revenue were remitted, and that Rs. 18,000 were received from the Calcutta Relief Committee for the support of the aged and infirm. The highest price of wheat during the famine was 12 *sers* for a rupee. But when it is considered what a high purchasing value money then had, it will be seen that such prices as this indicated an appalling deficiency in the supply of grain. No means of finding how great the loss of life was during this calamity are forthcoming, but from contemporary estimates it must have been very great.

Famine of 1860-61.

The famine of 1860-61 was the natural result of the dry and unfavourable weather which the North-West Provinces had experienced since the middle of 1858. Up to July 13th, 1860, the Doab is said to have received scarcely a drop of rain; and, though subsequent falls served to bring a certain proportion of the *kharif* harvest to maturity, prices were very high, and emigration began towards the end of October. The distress, however, on this occasion seems to have been very unequally distributed, nor did Muttra as a whole suffer so much as some other districts. A central relief committee was established at Agra, having local committees in all the affected districts, and Rs. 800 seem to have been sent to this district for the relief of the indigent and infirm, while a sum of Rs. 16,227 was locally subscribed for the same object. In the spring of 1861 relief works had to be opened in the district, and altogether 1,247,321 persons were relieved at a cost of Rs. 26,360. Most of this money came from local and English charities. Some remissions were made in the land revenue, and when abundant rain had fallen in July and agricultural operations were resumed, the Agra central committee made an allotment of Rs. 50,000 to the district to enable cultivators to purchase seed, grain and cattle.

Extreme famine was not felt in Muttra in 1868-69; but there was great distress, especially in the western tahsils. The most noticeable features of the year were the entire failure of fodder and grain and the miserable outturn of the *kharif*. The long drought which set in in August destroyed all hopes of good crops, except in irrigated lands. Grass entirely disappeared, and cattle were driven away to Rohilkhand or sold to butchers at ruinously low prices. Slight rain fell in February 1869, but with the hot months the lack of fodder drove the cultivators to strip trees of their leaves in order to feed their cattle. Relief was sanctioned by the Government in December, when distress was perceptible in Chhata and Muttra tahsils; and in Chhata and Mat 71 miles of road were raised at a cost of Rs. 18,757. Besides these local works, the excavation of the Agra canal employed considerable numbers of the Muttra people. Poor-houses were opened at Kosi and Chhata in February, and at Muttra, Brindaban and Mat in August. These, after relieving a daily average of 187 persons at a cost of Rs. 1,868, were closed in October. Famine of 1868.

The next drought was in 1877-78, and was very severe. Muttra and Agra are said to have been worse affected than any other district in the division. The rainfall from June to September only amounted to 4·30 inches, as against 18·28 inches in the preceding year, the latter figure being much below the normal. This deficiency affected the main food-crops of the people, for, although much of the district was served by both wells and canals, the protected tracts were mostly reserved for remunerative crops of sugar, indigo and cotton, cereals being as a rule confined to unirrigated lands. Prices rose and were high as early as July; but no actual distress was apparent till September. Relief projects were then framed and relief works were opened on October 1st in all parts of the district. On November 25th a poorhouse was started at Muttra. The classes of the population most affected were the non-agricultural and immigrants. Up to the middle of February a daily average of 3,634 persons had been relieved. The numbers rose considerably until the gathering of the spring harvest brought down prices in the middle of March. With the close of harvest operations the Famine of 1877-78.

numbers again increased. There was no deficiency of grain but the want of employment and inability on the part of the landless class to provide themselves with food at the prevailing high rates drove increasing numbers to the relief works. In order to provide employment suitable for the large numbers likely to require it the embankment of the Muttra-Achnera light railway was commenced on May 11th, 1878, and later on, work was started on the Mat branch extension of the Ganges canal. By July 13th the daily numbers relieved had risen to 9,255 on the works and 1,145 in the poorhouses. The rain came but did nothing to relieve the situation, and with the first break the numbers on the works actually increased until they reached a daily total of 21,409 on the 17th August. It was then discovered that work was available on wages sufficient to support life elsewhere than on relief works and that the rates paid on these works had become extravagantly high and were depriving the cultivators of many persons available for casual labour. The scale of wages was accordingly revised. Many labourers then went back to the fields. Those too infirm to work had been all along in the poorhouses and their number was not appreciably diminished. By September 21st there were only 2,355 persons remaining on the relief works, and a month later, as the new *kharif* grains began to come into the market, it was found possible to close all of them. The rains, however, of 1878 were slight, partial and ceased early. The *rabi* area was in consequence restricted, and the exportation of the cheaper grains in the direction of Bombay made itself felt in a rise of prices. The classes chiefly affected were the labourers of the towns and villages and the poorer *zamindars*. The poorhouses, which had never been closed, began to attract increasing numbers, and on February 9th, 1879, it was found necessary to reopen relief works. By February 22nd the numbers employed had risen to 1,874; during March a daily average of 3,029 attended, which, after a temporary lull in April, rose to 3,900 in May and 4,781 in June. It was not until plentiful and general rain had fallen in July 1879, that it was found possible to close both poorhouses and relief works. Besides the repairs done to roads and the other works already mentioned, the Jait tank was excavated at a cost of Rs. 6,787; the Balbhadr tank

was deepened for Rs. 5 770; and the Jamalpur mounds adjoining the magistrate's court house were levelled at an outlay of Rs. 7,238. The total number of units relieved on works in the district during the two years was 2,028,494, and the total expenditure incurred Rs. 1,25,158. Besides this, 3,95,824 units were relieved in the poorhouses at a total cost of Rs. 43,070. *Takavi* loans for the purchase of bullocks and seed were distributed to the extent of Rs. 35,000. The mortality in Muttra in 1879 was higher than in any other district of the province, the rate reaching the high proportion of 71·56 per mille, or over 13 per cent. more than the district next on the list. The death-rate of the following year rose to 72·23 per mille, though Muttra was not on this occasion pre-eminent among the districts of the province. The cause of the excessive mortality in 1879 was due to an epidemic of fever of unusual virulence which found ready victims among pers ons exhausted by previous privations. This double calamity was mainly responsible for the decrease of population between 1872 and 1881, which was no less than 14 per cent.

Famine of 1896-97.

Though the district was not officially declared to be affected by famine in the year 1896-97, relief on a considerable scale was administered. In the previous year a disappointing *kharif* had been followed by a restricted outturn in the *rabi*, and prices began to rule high at the beginning of 1896. The monsoon of that year opened well in the middle of June, but it practically ceased in the middle of July and hardly any more rain fell till November. The *kharif* area sown was above the average but, except where irrigation was available, the crops fared badly; and the estimated outturn was only from five to six annas, Sadabad and Mahaban, as might be expected from their position as regards canals, being the worst affected tahsils. A lucky fall of rain in November enabled the area sown with rabi crops to be brought within 11 per cent. of the normal. But prospects, which improved after some more rain in December, deteriorated owing to the recrudescence of hot winds in February and March. Relief measures started with the suspension and remission of Rs. 1,23,904 of land revenue and the distribution of *takavi*, the whole sum given in loans during the year amounting to Rs. 86,430. This

was followed later by a suspension and remission of Rs. 53,168 in the *rabi*. In October it was observed that numbers of people were migrating from Mahaban towards the canal-irrigated tracts, and some test works started by the district board in the same month began to attract labourers in search of work. By December the pressure on the latter appeared sufficient to justify their conversion into relief works. The maximum attendance of labourers in that month was 3,948; the number increased to 19,551 in February, fell in March and April to a few hundreds, rose again in May to 12,000, and reached its greatest height with 23,000 in June, just before the first burst of the monsoon. Owing to a break in the rains the total rose for a short time as high as 10,000 in July, but on the 22nd of that month it was found possible to close the works altogether. Two poorhouses were opened, one at Muttra and the other at Sadabad, in December. The former remained open throughout the year, but the one at Sadabad was closed in March, this form of relief failing to attract the inhabitants. The number of inmates never exceeded 1,938. From January till the end of the year village relief was distributed to the poor at their own homes. The greatest number so relieved on any day was 5,531. Altogether 1,146,117 units were relieved by the Public Works department at a cost of Rs. 1,06,766; and an expenditure of Rs. 41,473 under all heads was incurred by the district authorities. A sum of Rs. 60,000, received from the Indian charitable relief fund, was in addition distributed to cultivators, for the most part in Mahaban and Sadabad tahsils, to enable them to buy cattle and seed. The famine ended with the *kharif* harvest of 1897. Prices of food grains had then receded nearly to their normal level. But the end of that year saw a virulent outbreak of fever. Every endeavour was made to cope with the epidemic. But the outbreak was beyond control. Mortality was high and in the month of October rose to 8·37 per mille.

Scarcity of 1899-1900.

There was scarcity during the year 1899-1900, owing to partial failure of the rains in that year and the consequent rise in prices. The *kharif* crops, which were damaged by hot winds in August and September, proved less than half the average, and the *rabi* only covered 42 per cent. of the normal. The

winter rains also failed; but as most of the area sown was irrigated the yield was on the whole good. The tahsils of Mahaban and Sadabad suffered more than the rest of the district as they did in 1897. No regular relief works, however, were opened as labourers did not come on the preliminary test works. A poorhouse was maintained in Muttra city during the year at the expense of the municipality, chiefly in order to provide for immigrants from native states: and the greater part of the cost was eventually refunded to the municipal board by the Government. The sum of Rs. 26,047 was advanced as *takavi* for the construction of *kachcha* wells; Rs. 1,02,152 of land revenue were suspended and Rs. 80,000 were remitted. It is noticeable that the canal was unable to irrigate on this occasion as large an area as it did in 1896-97 owing to the short supply of water in the Jumna. There was in this year another epidemic of fever which considerably increased the death-rate.

Famine again visited this district in 1905-06, in common with some other portions of the Agra division and Bundelkhand. It was aggravated by the loss of a large part of the preceding *rabi* crop by the unprecedented frosts of 1905. On account of this Rs. 42,916 of land revenue were remitted. The succeeding monsoon was a very poor one, only 7·41 inches of rain being received from June to October, against a normal of 16·84: and the failure of the *kharif* harvest necessitated a suspension of Rs. 77,770 and the remission of Rs. 2,47,214 from the *kharif* instalment, to be followed later by the remission of Rs. 1,92,222 for the loss of the *rabi*. Over two lakhs of rupees were distributed in loans for the purchase of seed, bullocks and fodder, and the construction of wells: but, in spite of these measures, it was found necessary to add the district to the famine area on December 20th, 1905. From this date until the first week in July regular relief works both under the control of the Public Works department and under that of the civil authorities were opened: these mainly took the form of raising roads, and the construction of the earthwork of the Nagda-Muttra railway employed a daily average of 2,500 people for some weeks. The pressure on the works was greatest during the first

Famine of 1905-06.

week of March, when the numbers rose to 13,602; and after that date the numbers rapidly diminished as the spring harvest was gathered in. An average of about 2,500 persons was daily relieved, by the district authorities, for most part at their own homes, and this relief continued until the second week in September. The total expenditure incurred in connection with direct measures of relief in this famine amounted to Rs. 86,137 in the Public Works department and Rs. 37,958 by the district authorities. One of the most noticeable features in this famine was the acute scarcity of fodder.

Famine of 1907-08.

The last famine to be recorded is that of 1907-08. On this occasion the district appears to have not been as severely affected as in 1897; nor was there the same scarcity of fodder as in 1906. The portions of the district in which distress was most serious was the *khadar* of the Jumna, the northern half of Mat tahsil, a number of villages on the Bharatpur border, and the Karwan river tract in Sadabad. The *kharif* harvest of the district was estimated at only 36 per cent. of the normal: the *rabi* sowings were restricted and the yield was ultimately reckoned to amount to 59 per cent. of the normal outturn. Prompt remissions of land revenue to the extent of Rs. 2,67,721, with Rs. 88,792 of suspensions, were granted; and these were followed later by the remission of Rs. 1,62,322 on account of the spring harvest, in addition to a sum of Rs. 37,106 which was suspended. Cultivators were assisted with loans aggregating Rs. 5,70,113, mainly for the purchase of seed and construction of petty works. Early in November a test work was opened, but it did not disclose at that time any demand for employment; and it was not until the middle of December that gratuitous relief was found necessary. In the latter half of January regular relief works were opened under the Public Works department; and these attracted their greatest numbers, 18,823, on March the 14th. The spring harvest, however, had less effect on the progress of scarcity in Muttra than in Agra; and the two principal relief works remained open until the break of the rains, being attended throughout by about 10,000 workers and dependants. The remaining works were converted into civil works towards the end of May, but the

number of persons attending the same was small. Gratuitous relief was dispensed on a relatively smaller scale than in Agra, the greatest number relieved in this way being 8,797 on July 11th, and was closed with a final dole in the middle of August. There was little need for poorhouse relief, mainly owing to the fact that there were few wanderers from the surrounding native states; and the last of the three that were constructed in the district as a precautionary measure was closed at the end of May. The total expenditure incurred in direct measures of relief during this famine amounted to Rs. 2,89,875, of which Rs. 1,80,660 were incurred by the Public Works department. A severe epidemic of fever supervened later in the year, and was responsible for a very great rise in the mortality which stood at 18·42 per mile in October and 17·64 in November. All classes of the population suffered. Even animals were not immune, one half of the cavalry horses in the cantonment being incapacitated by fever.

An interesting return of prices obtaining in Jalesar a then (part of the Muttra district) and the Bajana market at harvest time as well as of those prevailing in Muttra city was prepared in 1879 by Mr. Whiteway, the settlement officer, for the years from 1813 to 1876. For purposes of comparison the settlement officer divided his record into three periods, omitting the years in which exceptional conditions were known to have prevailed. The first period embraced the years from 1813 to the famine of 1837-38 and included 17 normal years, during which the harvest prices of wheat and barley, for which alone returns were available, averaged 41 and 59 *sers* to the rupee respectively. During the second period, which lasted from 1839 to 1858 (or 18 years, excluding 1857 and 1858, when prices were abnormal) there appears to have been little change; for wheat sold on an average at 39·4 *sers* and barley at 58·2 *sers* for a rupee, corresponding rates for gram being 48·7 *sers*, for *bejhar* 53·8 *sers* and for *juar* 46·9 *sers* a rupee. In the last period, that from 1859 to 1876, or a period of 14 years, omitting those years which were exceptional, the average price of wheat was 26·7 *sers*, of barley 35·8 *sers*, of gram 33·5 *sers*, of *bejhar* 35·4 *sers* and of *juar* 33·8 *sers* for a rupee. This represented a rise of 55 per Prices.

cent. in the case of wheat and of 65 per cent. in that of barley on the prices obtaining in the first period; and of 45 per cent. in the case of gram, 52 per cent. in that of *bejhar* and 38 per cent. in that of *juar* on the prices prevailing between 1839 and 1858. The *bazar* prices at Muttra throughout ruled somewhat higher; for whereas wheat sold at 32 *sers* or a little more per rupee in the first two periods, its price rose to 22·8 *sers* in the third, while that of gram gradually increased from 43·5 *sers* in the first to 37·5 *sers* in the second and 28·3 in the third. From both sets of figures it is clear that prices, whether harvest or *bazar* prices, remained practically unchanged during the first two periods and that a substantial rise took place after the Mutiny the turning point being about the year 1862. Altogether the rise of wheat and gram between the first and third periods was reckoned to have been 42 per cent. in the case of the former and 53 per cent. in that of the latter grain. Since 1876 the enhancement has steadily continued. For the ten years ending in 1888, according to the returns, wheat sold at 17·08 *sers*, barley at 24·56 *sers*, gram at 22·46 *sers* and *juar* at 22·60 *sers* for the rupee. During the earlier years of this decade a slight fall took place, but about the year 1885 widespread economic forces, such as the fall in the price of silver and a large development of communications and of export trade, came into play, and a general rise commenced which, with a few fluctuations, has continued since. From 1889 to 1898 the average price of wheat was 14·42 *sers*, of barley 21·74 *sers*, of gram 21·82 *sers* and of *juar* 21·33 *sers* for the rupee, the rise in the price of wheat being the most marked. The last decade for which records are available, ending with the year 1908, has seen a further enhancement; for wheat has sold on an average at 13·54 *sers*, barley at 20·15 *sers*, gram at 16·88 *sers* and *juar* at 20·14 *sers* to the rupee, these being the chief grains consumed by the people. On no occasion during this period, except in the year 1904, has there been any relaxation of the market; and it may now be concluded that the prices of the chief staples have attained a permanently high level.

Wages.

It does not appear that wages have increased commensurately with the rise in prices, but they have steadily risen.

At the time of the Mutiny blacksmiths and stonecutters earned a daily wage of four to five annas; carpenters, masons, tailors and shoemakers three to four annas, and coolies and *beldars* one-and-a-half to two annas. Ten years later blacksmiths and stonecutters were paid on an average five annas a day; the wages of carpenters and masons had risen to an average of four to five annas, and that of coolies and *beldars* to two or two-and-a-quarter annas: the wages of tailors and shoemakers remained unchanged. No further enhancement appears now to have taken place for a period of about twenty years, but in the last 15 years of the century an upward tendency was again observed, due doubtless to the large increase in prices during this period. In 1900 the average wage of a carpenter was six-and-a half annas a day; while stonecutters, carpenters and masons commanded between five and seven annas. The daily wage of tailors and shoemakers had, during the same period, increased to four-and-a half annas, while coolies and *beldars* were earning from two-and-a-half to three annas. This scale still obtains.

The weights and measures in common use in Muttra do not exhibit any remarkable features. The *pukka bigha* employed at the settlement survey had an area of 3,025 square yards, and is also known as the *sarkari*, *Shahjahani* or *Akbari bigha*. It is exactly five-eighths of an acre. The *kachcha bigha* is one-third of the *pukka bigha* and has an area of 1,008·33 square yards. The local measure of distance is the *kos*, which amounts to a mile and three-fifths. Time is calculated in the usual way by *pahar* and *ghari*, a *pahar* being equivalent to three hours of ordinary time and a *ghari* to twenty-four minutes. The Government *ser* of 80 rupees and its subdivisions are in general use in all the towns and larger markets; but local weights are also used, which vary in different parts of the district and for different commodities. No account of the latter has ever been prepared: nor are they of any importance at the present day, all ordinary transactions being calculated according to the recognised weights. The standard coinage of the district has always been King's coin from the earliest days of our administration. Weights and measures.

Interest.

The prevailing rates of interest present no peculiarities when compared with those of other districts. In small cash loans on personal security the rate, which is calculated monthly, varies from 18 to 37½ per cent per annum, varying with the status of the borrower: such loans are usually for small amounts and for short periods. When articles of value are pawned the rate charged is somewhat lower, averaging usually about 21 per cent., but when land is mortgaged as security, the rate is considerably more favourable and averages between 6 and 12 per cent. In large transactions where valuable property is offered as security the terms obtainable are much the same as in the case of land, the rate varying between 6 and 12 per cent. again. Bankers between themselves charge interest on *hundis* at a rate which ranges from 3 to 9 per cent., according to the state of the money market. The most common form of loan is not in cash but in kind, the borrower obtaining seed or food in the period preceding harvest. In such cases the prevailing custom is that of *sawai;* that is, repayment is made in grain with an addition of one-fourth of the original amount added. This amounts by itself to interest at the rate of 25 per cent; but it is considerably increased by the difference in prices prevailing at seed-time and harvest. Harvest prices being lower the lender gets all the advantage.

Banks.

Many wealthy Hindus come to live at Muttra, attracted by the sanctity of the place; and generally there is more than enough money to finance current business. There are about a dozen large banking firms in the city who supply the local merchants with funds. Of these the most important are the firms of Devi Das and Ganga Bishan (Seth Keshab Das); Shiam Sundar, Badri Das (Lala Jagan Pershad); Gur Sahai Mal, Ghansham Das (Seth Radha Krishn). Messrs. Incha Ram and Co. of Lahore have a branch of their bank, conducted on European lines, in the sadr bazar, their business being largely connected with the troops stationed in cantonments. In the district the money-lending business is practically all in the hands of the village grain-dealers, or the *zamindars* finance their own tenants. In 1901, agricultural banks were started at five places; but the movement was not a success, and at

the present time there are none of these institutions in the district.

The trade of Muttra is of considerable importance, and steps have been taken on more than one occasion to ascertain the amonnt of traffic between it and adjacent territories. Between 1876 and 1879 registration posts were maintained along the Dehli, Dig and Bharatpur roads; and again in 1900 similar measures were undertaken with the object of testing the need of further railway extension. At the former period, if the small extent of the East Indian railway in the extreme east be excluded, the only railway in the district was the metre-gauge line running from Muttra city to Hathras junction. It was then ascertained that 66 per cent. of the earnings of this line were derived from passenger traffic; and that the total traffic carried by it did not amount to more than that of an ordinary first class metalled road. Raw cotton, cotton goods, hides and saltpetre formed the bulk of the exports, and an overwhelming proportion of the imports consisted of grain, practically the entire traffic being with Muttra city. Along the roads the chief imports were food-grains and salt. In 1900, registration posts were established at Kosi to test the trade with Dehli; at Gobardhan, Sonkh and Rasulpur to gauge how much came in from Bharatpur; and at Farah, Sadabad and Raya to register the traffic with the districts of Agra, Etah and Aligarh respectively. By this time, moreover, the Hathras-Muttra line had been linked up with the Rajputana-Malwa railway at Achnera and uninterrupted communication was available between the Bombay, Baroda and Central India system and the important centre of Cawnpore to the east. The statistics then compiled disclosed the fact that the Muttra-Hathras road was at that time by far the most important of all the main lines of communication, Muttra receiving from the Hathras market large quantities of wheat, sugar and cotton goods, and sending in return raw cotton, coarse grains and oilseeds. Next in importance came the roads connecting Muttra with Dehli and Dig. Dehli supplied Muttra with cotton, grain and oilseeds, and received in return grain, salt and sugar. Muttra imported raw cotton, grain and oilseeds from Dig; while sugar, cotton goods and salt were exported to that place.

Trade.

Along the other two, the Sonkh and Rasulpur, roads, located on the south-western boundary of the district, a smaller amount of traffic was carried on with the Bharatpur state: this did not amount, in each case, to a lakh of maunds a year both ways. The traffic passing along the Agra and Jalesar roads was comparatively larger, the only noticeable feature of it being the import of sugar to and the export of cotton from Muttra. A comparison of the figures of the road-borne with those of the rail-borne traffic showed that a large quantity of cotton was imported from Bharatpur and was exported, together with the cotton grown locally, to Hathras and Agra; while the cotton sent to Kosi did not leave the district but, after being ginned, was exported through Muttra. Cotton piece-goods are imported mainly for local consumption, the re-export to Bharatpur or the Punjab being small. The two latter tracts export oilseeds to Hathras and Agra through Muttra, receiving in exchange sugar, salt and metals. In speaking of the trade of the district, however, it must be remembered that not all of it belongs to the people of Muttra; for the town happens to be on several trade routes, and most goods other than grain and cotton, in which some local business is done, pass through it on their way to or from the markets of Hathras and Agra, without changing hands or breaking bulk in transit. Since 1900, however, a new railway has been introduced into the district, giving it direct communication with Agra and Delhi. The result has been the absorption of the through road-borne traffic between the Punjab and places beyond Muttra: but the traffic to east and west along the old routes has remained substantially unchanged.

Manufactures.

The manufactures of the district are not of very great importance. Plain cotton cloth is imported in considerable quantities into Brindaban, where it is skilfully stamped with patterns. Another curious branch of industry may be noted. On the occasion of any large fair at Allahabad or elsewhere there is extensive importation of *loi* or flannel from Marwar, and more particularly from Bikanir. It is an article much affected by natives for winter clothing, and is ordinarily preferred to *pashmina* as cheaper and more durable. Much of that brought to Brindaban is old and worn; but the tailors of

the place, who are chiefly of the Bania or Bairagi class, repair it very skilfully. Coarse cotton cloths are made by Koris in many villages ; and in Muttra city the industry of cotton-printing on mill-made cloth is carried on. The Gokul silversmiths have some celebrity for the manufacture of small toys of rather crude design, generally representing animals such as the rat, peacock, wild boar, antelope and so forth. They are made by a family of Sonars which traces its descent from three men, Kashi, Banarsi and Ram Dayal, who came from Jaipur to Gokul about four hundred years ago. The style of these toys is stereotyped. The metal of which they are composed is beaten out into thin plates and moulded on a brass model. The different parts are made separately and then joined together, after which the whole is cleaned and polished. The mixed metal employed contains less than 50 per cent. of silver, the proportion being silver 7 annas, copper 8 annas and zinc one anna. The workmanship is calculated at four annas per *tola*, and the profits about 20 per cent. There is a considerable export trade in these toys, the amount being estimated at Rs. 15,000 to Rs. 20,000 per annum. The Krishna cult supplies the *motif* of some skilful brass work in Muttra city, the finished article representing the deity in various forms, the most usual of which are known as *Laddu Gopal*, in which the god reclines on one knee and supports himself on his right hand, holding a ball in his left, and the *Bansidhar*, or flute-player. These brass ornaments have deteriorated in quality at the present day, and their out-put has declined; but there is one that never fails to attract the devout pilgrim, and large numbers of it are annually sold. This is the *Vasudeva* or *Basdeo katora*. This consists of a bowl in the centre of which is a figure holding a seated infant in its arms. If water be poured into the bowl it will not rise beyond the infant's feet, being emitted through a syphon-hole beneath. This represents a well-known episode in the early life of Krishna ;* and the article is the most popular of all those made in the city. Thirty years ago paper-making was an important industry in Muttra, there being then, it is said, one hundred manufactories, turning out about 150 *gaddis*, each containing 10 *dastas* of 24 sheets, a day. The industry is still carried on in

* *Vide infra* p. 90.

five manufactories which produce a maund of paper daily. This is made in two sizes, *bichanda* or medium, selling at Rs. 12 a maund, and *sailkoti* or large, which costs Rs. 17 a maund. The paper is employed for native account books, and is much esteemed on account of its strength and durability. It is exported in considerable quantities.

Factories. In addition to the purely native industries there is a number of enterprises of European origin or conducted on European lines. They are all connected with the cotton trade and some are of old standing. The centre of the industry is the town of Kosi. Here no less than seven of the ten factories in the district exist. The largest of these is the New Mofassil Company's combined cotton-ginning mill and press which employs on an average 165 hands during the season. The other six are smaller. Two belong to Bombay firms, namely, Messrs. Tyeb Ali, Isafi and Dhunji Shaw, Sorabji Cooper, Parsis; these employ on an average 72 and 95 hands respectively, and are cotton-ginning mills. Combined ginning-mills and presses are owned by Messrs. Rati Ram Zahar Mal and Lalas Harmukh Rai Gobind Ram, employing 94 and 99 persons respectively; while two other ginning-mills, with an average attendance of 53 and 51 employés, belong to the firms of Sukhanand Shiam Lal and Lalas Zahar Mal Narayan Das. In Muttra city there are two large combined mills and presses owned by the firms of Seth Keshab Das Gopinath and Banka Mal Niranjan Das, which give employment to 130 and 112 persons. There is a similar factory at Gobardhan which belongs to Lalas Ram Chand Harcharan Das and employs some 95 persons.

Stone-work. With the exception of Agra and Benares, there is no city in the provinces more beautified by the art of the stone-carver than Muttra. The predominant style is almost pure Muhammadan; the patterns are mostly delicate arabesques, an occasional peacock being the only sign of Hindu workmanship. *Jali* or reticulated screen work is also carried on to a large extent, and this work is particularly effective on the balconies which adorn the upper storeys of the houses in the city. There are now about 100 first-class stone-carvers with a flourishing trade in Muttra city whose services are in demand as far as

Hathras, Aligarh and Bulandshahr. The finest specimens of modern carving in the city are the local museum and the cenotaphs of the Seths in the Jumna Bagh. The best work in the museum is that of a Muhammadan *mistri*, named Yusuf, and is remarkable for the elaborate intricacy of the carving; the work on the cenotaphs is that of a Hindu, Ghasi Chaudhri, but is purely Muhammadan in style. At Gobardhan, Mahaban Brindaban, Gokul, Barsana and other places in the district, are ancient temples and pavilions of great beauty and historic interest. They are in an early style of carving and have little in common with the modern Muttra work. The greatest contrast between the old and new styles is afforded by the two temples which crown the small hill of Barsana. The older temple with its three solid square-based *sikharas* is totally devoid of ornament, except for the fine marble *chhatri* of a Gwalior Raja: the new temple which is being erected by the Maharaja of Bharatpur is of much more elaborate design and has lost the classic purity which distinguishes the older work. In this case, however, the workmen are Jaipur men who have not followed Muhammadan designs. It is somewhat remarkable that in a town like Muttra, a centre of Hinduism, delineation of living creatures in carving is not more in favour. Such figures are seldom found, and where they are found their pourtrayal has been subordinated to a scheme of floral or geometrical design. The stone used in the district is almost entirely the red and white sandstone quarried in the Paharpur tahsil of Bharatpur. The average prices at Muttra are 9 annas a maund for the red and 12 annas a maund for the white variety. The latter is the better adapted for elaborate carving. Where marble is employed it is invariably the white marble from Makrana in Jaipur territory. The art is carried on by Musalmans, Gaur Brahmans, Rajkumars, Gadariyas, Chamars and others; but only the rough work of shaping and smoothing the surface of the slab of stone is entrusted to the last two. The work of carving is done by the *mistri* in person, who first draws the design (usually some conventional floral or geometrical pattern), with a pencil on the stone. The design is then worked out with hammer and chisel. The general average of wages is only three to four annas a day for rough work, but

Rs. 15 to Rs. 20 per month are paid for carving. Low though this remuneration may appear at first sight the price of a piece of carving may amount to a considerable sum in time. The work is done very slowly and the Hindu objects to leaving the smallest space vacant. As it may take one man two months to carve one square yard of stone, it will be seen that the decoration of even a small building may take a long time and cost a large amount of money.

Markets. Excepting Muttra itself, the only market of importance in the district is Kosi. A list of the local bazars will be found in the appendix. The chief are those lying within easy reach of the line of railway such as Farah, Raya and Chhata. The more remote markets, such as those of Sahpau, Kursanda, Bisawar, Baldeo, Bajana, Surir, Ol, Aring, Gobardhan, Kamar and Sahar, which in old days attracted considerable trade by their position on the various highways, have fallen off in importance, though they still perform a useful function as local collecting and distributing centres. Most of the small bazars supply only the modest needs of the surrounding villages.

Fairs. A list of the fairs in the district will be found in the appendix. None are primarily of a commercial character, though advantage is taken of a large concourse of people to do a little trade. The majority are connected with incidents in the life of Krishna and take place for the most part during the months of August, September and October. The city is then thronged with pilgrims from all parts of India, bent on accomplishing the *paikarma* of the sacred land of Braj. The description of the latter, known as the *Banjatra*, has been left to a future chapter. Apart from the Banjatra the chief festivals are the two perambulations of the city known as the *Jugal Jori ki paikarma*, and the *Aksha Naumi* which take place in *Asarh* and *Kartik*, respectively, in Muttra city; the *Brahmotsav* or *Rath Mela* at Brindaban, the *Dip Malika* at Gobardhan, when the sacred hill is illuminated; the *Bharat Milap*, representing the meeting of Ram, Sita and Lakshman with Bharat and Satrughna, on their return from Ceylon; and the *Ram Lila*. The last two take place at Muttra. In addition to these a large fair called the *Kumbh Mela* is held every twelfth year at Brindaban. This is frequented by crowds

amongst whom are hosts of ascetics of various kinds. Considerable traffic in various articles of every-day use is done at this fair. Order is preserved during the large fairs by additional forces of police drafted to the scene of the same. In the case of *Kumbh Melas*, which last seven to ten days, special sanitary measures are also adopted.

Communications.

The district is admirably supplied with means of communication, as Muttra lies on the main railway line from Agra to Dehli and is connected with the East Indian railway on the east at Hathras by the metre-gauge Cawnpore-Achnera railway. In addition to this, the Muttra-Nagda railway, which has been completed recently, brings the city into direct communication with the south; and if, as is contemplated, a line is built to Aligarh, Muttra will become a junction of considerable importance. There is also a good system of metalled roads which give access to the Punjab and Bharatpur territory to the west of the river; and the city is well connected with every tahsil east of the river except perhaps Mat. The country roads, too, are of a fair description and afford a ready means of communication with places lying off the main roads. The Jumna forms some obstacle to internal traffic during the rains: but on the main lines of communication, as at Shergarh, Majhoi, Brindaban, on the road from Muttra to Mahaban and elsewhere ferries are provided; and the railway bridge over the river near the city is always open to cart and passenger traffic. Owing to its position on the road from Agra to Dehli, western Muttra has always been well provided with roads. In former days the old imperial highway from Dehli traversed it from north to south. The *kos minars* erected by Akbar still mark the alignment. With the advent of British rule road construction rapidly developed; by 1840 the main routes to Dehli and Aligarh past Sadabad were in regular use; and continuous progress has been made since the Mutiny.

Railways.

The first line of rail to be constructed in the district was that portion of the East Indian system which cuts across the eastern part of Sadabad tahsil. It was opened to traffic between Tundla and Aligarh in 1863. In 1875 a light line of rail on the metre-gaueg system was constructed between Muttra and Hathras, where it linked up with the East Indian

railway. Its construction cost 10½ lakhs, of which 3¼ were contributed by local shareholders under a Government guarantee of 4 per cent. interest. The section between Muttra and Achnera was opened to traffic in 1881, the principal portions of the earth-work having been carried out as a famine relief work in 1878: but it was not until 1884 that the Cawnpore-Farrukhabad line was continued to Hathras, or that through communication was accomplished by the erection of the fine bridge that spans the Jumna near the city. For two years the line was managed by the State; but from October 1st, 1886, it was leased to the Bombay, Baroda and Central India Railway Company; and, since that year it has been managed as a portion of the Rajputana-Malwa railway. Just three years later, in August 1889, the small branch line from Muttra to Brindaban was thrown open to traffic. The construction of a line from Agra to Dehli to traverse the district had been on several occasions suggested previous years, and was finally sanctionedin 1898. But the commencement of the work had to be postponed owing to want of funds, and it was not until 1904 that the line was finally opened to traffic. The last line built in the district is the Nagda-Muttra railway. Work was commenced on the section between Nagda and the Chambal crossing in November 1904, and on the crossing of the Chambal river in August 1905. The entire line was opened to traffic on June 15th, 1909, and the district has been provided with practically direct connection with Bombay.

Railway stations. The only station in the district on the East Indian railway is that known as Jalesar Road in the east of Sadabad. The metre-gauge line from Achnera to Cawnpore has stations at Parkham, Bhainsa and Muttra cantonments to the west of the Jumna, and at Raya on the east of the river. On the line from Agra to Dehli there are, within the district boundaries, stations at Farah, Bad, Muttra, Chhatikra, Konkera, Chhata and Kosi, and at Hodal just beyond them; while there is one station, at Magorra, on the Nagda line.

Roads. A list of all the roads will be found in the appendix. There were in 1907, exclusive of the numerous roads within the limits of the municipality and cantonments, 501½ miles of road. Of

this total 173½ miles were metalled, 54 miles having been added during the last twenty-five years. The roads are divided into two main heads, provincial and local, the former being in the charge of the Public Works department and maintained from provincial revenues, while the upkeep of the latter is met from local funds under the control of the district board. The provincial roads include the two sections of the Agra-Dehli road which run through the district, the portion of the grand trunk road which, on its way from Aligarh to Agra, cuts across the Sadabad tahsil, the road which runs from Muttra to Hathras and forms part of the trunk road from Muttra to Bareilly, and several short railway approach roads. These are all metalled, bridged and drained throughout and the cost of their maintenance amounted in 1908 to Rs. 390 per mile. The local roads in the district are divided into four classes, officially designated as first-class metalled roads, bridged and drained throughout; second-class roads, unmetalled, partially bridged and drained; fifth-class roads, cleared, partially bridged and drained; and sixth-class roads, cleared only. The metalled roads and the bridges and culverts on those of the second-class are maintained by the Public Works department at the cost of the district board, while the rest are entirely in the hands of the latter authority. The metalled local roads, 93½ miles in length, cost on an average Rs. 303 per mile for maintenance in 1907, the figure being considerably swollen by the heavy charges entailed on the road from Muttra to Brindaban, along which there is at all times much traffic. The chief local metalled roads are those from Muttra to Bharatpur, to Dig, to Jalesar and to Brindaban. The position of all the various roads will be seen in the map.

Bungalows.

There is a dak bungalow at Muttra; and provincial inspection bungalows at Farah, Muttra and Chhata on the Dehli road, and Sadabad on the Agra-Aligarh roads. Besides these, there are district board bungalows at Baldeo, Mat, and Surir. Imperial camping-grounds lie along the provincial roads and are to be found at Farah, Muttra, Jait, Chhata and at Sadabad; but there are no local encamping-grounds maintained by the district board. Accommodation for district officers on tour is now also supplied by the large number of canal inspection houses of which a list has

already been given. There is in addition a municipal bungalow at Brindaban.

Sarais. Along the road from Agra to Dehli, following the alignment of the old imperial highroad, are found at intervals fine fort-like hostels, with massive battlemented walls, flanking turrets and high arched gateways. They were originally five in number, one at Jamalpur, near the collector's office in the civil station; the second at Azimabad, two miles beyond the city on the road to Dehli; another at Chaumuha, two miles beyond Jait; the fourth at Chhata; and the fifth at Kosi. Primarily built for the imperial convenience, they were soon thronged by all members of the public who desired a night's rest free from attack by beast or man. For the highway was then, as indeed many years after, beset with gangs of robbers or beasts of prey, which found ample covert in the dense jungles abounding at that time in the district. The last three of them are generally ascribed by local tradition to Sher Shah; but it is also said that Itibar Sher Khan was the founder of the two at Muttra and Kosi, and Asaf Khan of that at Chhata. The latter person is probably to be identified with Abdul Majid, governor of Dehli in the first few years after the accession of Akbar. Smaller than the rest and much modernized, the Jamalpur *sarai* has for many years been known as the Damdama, and is now occupied by the police reserve. Almost complete destruction has overtaken the Azimabad *sarai*, which seems to have been the largest, as it certainly was the plainest and most modern of the series. Its erection is locally ascribed to prince Azam, the son of Aurangzeb; but, as with other buildings of the same character, its real founder was a local governor, Azam Khan Mir Muhammad Bakir, also called Iradat Khan, who was military governor of Muttra from 1642 to 1645 A. D. As the new road did not pass immediately under its walls it ceased to be of any use to travellers, and about 1875 it was to a great extent demolished, its materials being used in the paving of the streets of the adjoining city. Though there was little or no architectural embellishment in it, the foundations were most securely laid, reaching down below the ground as many feet as the superstructure which they supported stood above it. The original mosque attached to it is still standing, but is now little used as the resident Muham-

madans are very few in number. The Chaumuha *sarai* is always described in the old topographies as at Akbarpur, which is a village some three miles distant: but the imperial hostel appears in reality to have given that village its present name; for the separate existence of Chaumuha dates from a very recent period, when the name was bestowed in consequence of the discovery of an ancient Jain sculpture, supposed by the inhabitants to represent the four-headed (*chaumuha*) god, Brahma. Little of the *sarai* now remains, the solid walls having been in past years undermined and carted away piecemeal for building materials. The Chhata *sarai* is still in a fair state of preservation; the inner front, which is plain and heavy, appears to be an earlier erection than the lighter and more elaborate stone front which looks towards the town. One corner of the building is occupied now by a school, and another by the offices of the tahsildar and local police, while the rest of the broad area is inhabited by traders and others. Lastly at Kosi the principal market street of the place runs between the two gateways of the *sarai* and forms the nucleus of the town.

Ferries.

In the appendix will be found a list of all the ferries in the district. They are fourteen in number, are all situated on the Jumna and are all managed by the district board. The most important are those at Brindaban, which connects that town with the direct road to Mat; and that known as Gokul Ghat, but at some distance from the place of that name, on the metalled road which leads from Muttra to Mahaban and Sadabad. At both these points the ferry is replaced, during the cold and hot weathers, by a bridge-of-boats; but at both, and more especially the latter, a considerable stretch of sand on one side or the other has to be traversed before the bridge is reached. These two ferries bring in an income of some Rs. 7,500 yearly to the district board. Of the remaining ferries the most important are those at Shergarh and Majhoi in the Chhata tahsil, and at Lahrauli in Mahaban; but the others lie on minor lines of communication, and, with the exception of those at Koila in Muttra and Behta in Chhata, contribute far smaller sums to the coffers of the district board.

Bridges.

The chief permanent bridge, and the only one over the Jumna, in the district is the railway bridge on the Achnera-Cawnpore

railway at Muttra city. This is provided with a roadway for carts and passenger traffic, the contract being leased by the railway company annually for a large sum of money. The bridge was constructed at a total cost of Rs. 8,49,000, including protective works, and was opened to traffic on December 15th, 1884. It consists of seven spans, each 150 feet in length, supported on stone pillars sunk to a depth of 71 feet below low water level, the length over all being 1,146 feet. Besides this, the stone bridge on the Aligarh-Agra road, over the Jhirna river near Sadabad, which forms a part of the equipment of that road, deserves a passing mention. If a line of rail from Muttra to Aligarh is built, it is possible that the river will again be bridged above Brindaban; but the alignment has not yet been decided, and an alternative proposal contemplates the utilisation of the existing Jumna bridge.

Navigation.

In former days the Jumna was one of the chief trade routes of the district, but since the opening of the railways the water-borne traffic has rapidly decreased in volume and is now a negligible quantity. Till within fifty years ago, however, the Jumna used to carry down large quantities of salt and cleaned cotton, taking in return sugar, rice, tobacco and spices; and even now a certain number of boats may be found plying between Agra and Dehli, and even markets further afield. The size of the boats that are able to navigate the stream depends on the season of the year; but as a rule, owing to the diminution in the volume of the water since the construction of the Agra canal, those of more than 500 maunds burthen are unable to ascend the stream as far as the city, and navigation is impeded by the existence of numerous shoals and sandbanks. The Agra canal was constructed to carry boat traffic but navigation did not prosper and as the working expenses amounted to more than the receipts, it was closed to navigation in 1904. A channel which was cut from Aring to a goodshed near the city is now only used as an escape channel. While the canal was open to boats the traffic was chiefly through traffic between Dehli and Agra, the cargoes being mainly building materials, especially stone and fire-wood.

CHAPTER III.

THE PEOPLE.

Owing to the interchange of villages between Muttra and the neighbouring districts, any even approximately accurate statement of the population for the earliest periods is impossible. Moreover in 1874 the Jalesar pargana was transferred to Etah and 84 villages of pargana Farah were received in 1878 in compensation from Agra. As, however, Jalesar has ceased bodily to form a portion of the district, it is possible by excluding it to obtain from the earlier censuses an approximate idea of the changes in the population for all but 84 villages in the district; and as the Farah portion differs little in characteristics from the rest of the Muttra tahsil, the enumerations may be accepted as representative of the whole. The first census taken in Muttra was that of 1848: but it was in reality little more than an estimate. The total population returned amounted to 583,705 persons. The results were genrally discredited, and their unreliability was proved six years later when a far more accurate enumeration was made. The population in 1853 was 718,512 persons, the density being 542 persons to the square mile on a total area of 1,326·5 square miles. This was an increase of 134,807 persons or over 23 per cent. on the figures of 1848. The rate ranged from 1,424 persons to the square mile in the Sadr tahsil to 391 in the pargana of Sahar, now represented by south-western Chhata. The next census was taken in 1865, details as to castes, occupations, and other important matters being for the first time recorded. During the interval since 1853 the district had passed through the Mutiny, suffered from two severe epidemics of cholera and smallpox, and the famine of 1861. The returns showed a total of 667,847 souls, the decrease in the twelve years being 50,665 or 7 cent. The density had fallen to 504 persons per square mile. The

Early enumerations.

next enumeration was that of 1872. The district, still excluding Jalesar and the Farah villages, was found to contain 729,580 inhabitants, the resultant density on an area of 1,325 square miles being 551 persons to the square mile. If now the population and area of the Farah villages be added, the total area amounts to 1,408 square miles and the population to 782,460 persons or 556 persons to the square mile. From this point onwards comparisons for the whole district as now constituted can be made.

Census of 1881.

By the time of the next enumeration in 1881, the number of inhabitants was found to have decreased by no less than 110,770. The population was returned at 671,690 persons and the area by the survey at 1,452·7 square miles. The density was thus 462 persons per square mile. The most thickly populated pargana was that of Muttra with 591 persons to the square mile, but the figure was swollen by the inclusion of the city population. Next came the fertile pargana of Sadabad with 493 and lowest in the scale was Chhata with only 370 persons to the square mile. The decrease may be attributed principally to the famine of 1878. This famine caused extensive migration. Severe epidemics of fever too prevailed after it and raised the rate of mortality to an abnormal figure. All tahsils lost heavily in population.

Census of 1891.

During the following decade there was continuous progress and prosperity. By 1891 the population had increased to 713,421 souls, and the density to 490 persons to the square mile. On this occasion the increase was common to Muttra, southern Chhata, Mahaban and Sadabad; but Kosi or northern Chhata and Mat lost over 5,000 inhabitants each. The relative position of the tahsils, however, had not changed. Muttra was still the best populated pargana, the density being 593 persons to the square mile. Chhata tahsil came last and had only 370 persons to the square mile .If the city population be excluded from the returns, the density is only 439 persons to the square mile.

Census of 1901.

The last census was taken in 1901 and it was then ascertained that the increase of population had been maintained and at an even higher rate than between 1881 and 1891. This is all the more remarkable because there had been famines in 1897

and 1900. The total number of inhabitants was returned at 763,099 persons. The average density was 524 persons to the square mile, or 482·4 if the city population be excluded. Every tahsil had shared in the rise, but the increase was most noticeable in Chhata and Muttra and was ascribed principally to immigration. This immigration had been encouraged by the extension of canal irrigation. The density was highest in Muttra tahsil, where it amounted to 623 persons to the square mile. Next in order came Sadabad with 605, Mahaban with 569 and Mat with 437 persons to the square mile. The least densely populated tahsil was Chhata, the number of persons to the square mile being only 428. The urban population living within the municipalities and Act XX towns numbered 142,655 souls or 18·7 per cent. of the whole.

Towns and villages.

In 1853 there were ten places possessing over 5,000 inhabitants, namely Muttra, Brindaban, Kosi, Mahaban, Gobardhan, Chhata, Shergarh, Kursanda, Ramgarh and Bisawar; but the population of the last three appears to have been swollen by the inclusion of that of many outlying hamlets. In 1872, however, Ramgarh was no longer on the list, and the number was reduced to nine. Moreover the place of Gobardhan had been taken by Surir. In 1881 the district contained 856 towns and villages, of which 698 contained less than 1,000 persons, while 101 others had less than 2,000, and 50 less than 5,000 inhabitants apiece. The remainder comprised Muttra, Brindaban and Kosi, which were then as now municipalities, and Chhata, Surir, Mahaban and Kursanda. Ten years later there were 850 towns and villages in Muttra, of which 674 had populations of less than 1,000, while 113 others had less than 2,000, and 54 between 2,000 and 5,000. The towns with over five thousand inhabitants included, besides those existing in 1891, Gobardhan and Shergarh. At the last census the total had increased by one: 654 villages contained under 1,000 persons, 122 others under 2,000, and 65 under 5,000. There remain ten and these were the three municipal towns and the Sadr bazar at Muttra, Gobardhan in tahsil Muttra, Surir in tahsil Mat, Mahaban, and Kursanda and Bisawar in Sadabad. The largest number of villages with over 500 inhabitants is to be found in the Muttra and Chhata tahsils, and after them comes Mahaban. In most parts of the

district the villages resemble those to be seen thoughout the west of the United Provinces. They generally consist of a single compact site, which when viewed from without is a mud-walled enclosure pierced by a few openings. The houses within are similar mud-walled enclosures: inside is a small courtyard surrounded by low rooms or thatched sheds. In western Muttra, however, the sites are generally perched on hillocks. They have thus a fort-like appearance. They were constructed in this form, as has already been noted, in the days when the country was harried by Jat and Maratha marauders. In some of the older established towns such as Gobardhan, Barsana, Mahaban and Gokul, substantial edifices of masonry or stone are to be seen and these cities have an air of comfort and wealth. In Muttra city the houses are for the most part built of brick or stone. The general design common to all modern buildings is a front of carved stone with a grand central archway and arcaves on both sides; the latter are let out as shops on the ground floor. Storey upon storey above are projecting balconies supported on quaint corbels, the arches being filled in with minute reticulated tracery of an infinite variety of pattern and protected from the weather by broad eaves. Owing to the free use of stone both the buildings and the streets in Muttra city have an unusually tidy appearance, which is only marred by the many unsightly screens which are erected in front of the shops.

Migration. The population is more affected by migration than that of any other district in the province, Dehra Dun and Naini Tal alone excepted. Nor is the fact surprising considering the close proximity of Rajputana. At the last census only 83·42 per cent. of the people enumerated in Muttra were born in the district, while 13·44 per cent. came from adjacent tracts, and 3·12 per cent. from other parts of India. The proportion of immigrants was thus 16·6 per cent. and the majority of these were women. This addition to the population, however, was practically all counteracted by emigration; for of all the persons who in 1901 gave Muttra as their birthplace 83·72 were enumerated in the district, 9·97 were found in other districts of the United Provinces and 6·31 per cent. in other parts of India. The total proportion of emigrants was thus 16·28 per cent. Pesides the emigrants within

India a certain number of natives of Muttra go further afield every year in search of labour, being recruited by agencies for British Guiana, Jamaica, Fiji and elsewhere. As regards internal migration there are no figures to form a basis for exact conclusions; but it is a well-known fact that during the decade from 1891 to 1901 a considerable number of persons left their homes in the trans-Jumna tahsils for those portions of the district which were protected by canal irrigation. Since the year of the census, however, the Mat branch extension of the canal has been opened and there will be no inducement for the people to migrate as they did before.

In 1853 the proportion of females to every hundred males was 86·2, and since that time there has been practically no increase. In 1865 it decreased to 84·1. In 1872 the proportion recorded was 85·2; in 1881 it rose to 86·1; in 1891 to 86·4; and in 1901 to 86·6. The proportion, however, is the highest in the Agra division, and differs little from that obtaining generally in the western portion of the province. The deficiency of females to males is more marked among the Hindus than among the Musalmans. This has been noted in many other districts; but none of the theories so far advanced, such as female infanticide or emigration, are entirely sufficient to account for the difference. The disproportion is found equally among nearly all the Hindu castes in the district, from the lowest to the highest: Kayasths are the only important caste in which females exceed males. In the city, where, however, the figures are to some extent affected by the influx of persons coming to be married in it, there appear to have been some curious fluctuations. In 1872 there were 92·6 females to every hundred males. This proportion declined to 91·1 in 1881 and to 83·8 in 1891, but rose at the last census to 87·2. The last figure is slightly in excess of the district average. Sex.

Of the total population recorded at the last census 680,096, or 89·12 per cent., were Hindus, 77,087 or 10·10 per cent. Musalmans, 2,512 Jains, 2,262 Christians, 1,018 Aryas, 105 Sikhs, 16 Parsis and 3 Brahmo Samajists. The proportion of Hindus is larger than in the majority of the districts in the west of the province or the Agra division; but it falls short both of Etawah Religions.

and Mainpuri. It is not as high as might be expected from the purely Hindu character of the district, the place Muttra holds in popular Hindu estimation or the vigour of its religious life. Moreover the Hindu population appears to have steadily diminished since 1881; for in that year it exceeded 91 per cent. and in 1891 it was 90·60 per cent. On the other hand Musalmans have shown a decided increase. The proportion borne by members of this creed to the total was 8·65 per cent. in 1881 and fell to 7·78 in 1891. Even its present figure, however, is lower than in other district in the division except Mainpuri and Etawah. The same phenomenon has been observed in almost all parts of the provinces and is ascribed to the greater longevity and fertility of the Musalman population, and to the fact they do not form so large a portion of the very poor as the Hindu community.

Musalmans.

Of the whole Musalman population at the last census 68,580 or 88·9 per cent. were returned as Sunnis. This is considerably lower than the provincial average, and is in part accounted for by the number of Lalbegis, of whom there were 7,311. Lalbegis are more numerous only in Agra and Meerut. They are sweepers who, in spite of their profession of the faith of Islam, still preserve the cult of their special deities: they derive their name from Lal Beg, round whom a whole cycle of legends centres.* Of the rest 1,024 were Shias, 31 followers of the Saints, 9 Ahmadias and 6 Wahabis; while in the case of 126 persons no sect was specified. The returns of the last census showed that there were representatives of 37 different subdivisions in the district, while in the case of 227 persons no subdivision was specified. Only one of these had over 10,000 members, namely the Sheikhs, making up 17·13 per cent. of the Musalman population. Five others occurred in numbers exceeding 5,000, and five more amounted to over 2,000 in each case. Very few of them are of any interest or importance; most have their Hindu counterparts and none are found in unusual numbers. It is, however, curious to note that in every instance the Musalman castes are far more numerous to the west of the Jumna than to the east.

* *Vide* Crooke: *Tribes and Castes*, vol. I, p. 262.

First on the list come Sheikhs with 13,204 representatives, over half of whom are in the Muttra tahsil. The majority of these reside within municipal limits, while elsewhere they are most numerous in the towns of Chhata, Shergarh and Kosi, or in tahsil Mahaban. They belong to many subdivisions, but over half of the total are Qurreshis and one-seventh Siddiqis. Sheikhs.

Musalman Rajputs follow Sheikhs with 8,885 members. They are found for the most part in Muttra, Chhata and Mahaban; but they are also numerous in Sadabad. They belong chiefly to the Bhale Sultan and Chauhan clans. The Bhale Sultans are more numerous, according to the census of 1901, in Muttra than in any district of the province except Sultanpur. In the province of Agra their largest settlement is in Bulandshahr. Those in that district claim descent, according to one story, from Siddh Rai Jai Singh, the Solankhi chief of Anhulwara Patan in Gujerat. After the defeat of Prithviraj, Sawai Singh, the ancestor of the family, obtained the title of Bhale Sultan, or "Lord of the Lance", from Shahab-ud-din Ghori. Another story is that they are descended from Sarang Deo, a nephew of the Raja of Gujerat, who took service under Prithviraj and perished in the war against Kanauj, when his descendant was rewarded with the lands in Bulandshahr. It was his grandson, Hamir Singh, who took service with the Raja of Kanauj, and obtained through him and Shahab-ud-din the title of Bhale Sultan. The seventh in descent from him, Kirat Singh, distinguished himself in the campaign of Ghias-ud-din against the Meos, and obtained their lands as a reward; while Khan Chand, the seventh in descent from Kirat Singh, turned Musalman to please the Muhammadan governor under Khizr Khan. The Musalman Rajputs of Sadabad are mainly Malkanas.* Originally they were mostly Jats and Gaurua Rajputs who were converted to Islam by the sword; but they retain many Hindu customs and are known by Hindu names. Rajputs.

Pathans amounted to 6,701 persons. They reside for the most part in Muttra and Chhata tahsils; and belong chiefly to the Ghori, Yusufzai and Lodi clans. But members of several other clans are found, such as the Bangash, Rohilla and Afridi. Pathans.

Saiyids numbered Saiyids and Mughals.

*Their numbers were not separately recorded in 1901, but in 1891 they amounted to 1,000 souls.

2,121 souls, and Mughals only 614, neither being in any sense important.

Other Musalmans.

The other Musalman castes call for no special mention. The numerically strongest are Bhangis, 6,758; Qassabs, 6,542, half of whom belong to tahsil Chhata; Bhishtis, 5,128; Faqirs, 4,867; Telis, 4,130, for the most part in Sadabad; Meos or Mewatis, 3,813, two-thirds in Chhata; and Julahas, 2,375, nearly half of whom are in Mahaban. After them come Dhobis, Nais and Darzis with numbers exceeding one thousand. None of the remainder are of any importance.

Jains.

The Jains are not a large community in the district, though their number exceeds that of most other districts in the province. They are usually known as Saraogis, and are almost exclusively recruited from the Bania caste. A few belong to the Agarwala subdivision, but the majority are of the Khandel *gachcha* or *got*. They are making no progress in the district, for in this centre of orthodoxy the "naked gods" are held in unaffected horror by the mass of the Hindu population. The temples of the sect are few and far between, and the Jains themselves are usually to be found in the neighbourhood of the large trading marts. It is not surprising therefore that the largest number reside in tahsil Chhata, particularly in or around Kosi, which possesses a Jain temple. Next to Chhata comes Sadabad, where they are concentrated for the most part in Sahpau; after that comes Muttra. In the city the creed of Jainism gained some prominence from its profession by the late Seth Raghunath Das, who owns the principal Jain temple in *muhalla* Kesopur. It is said that Jambu Swami here practised penance and that his name is recorded in an old and almost effaced inscription on a stone slab that is still preserved under the altar. He is reputed to be the last of the *Kewatis*, or divinely inspired teachers, being the pupil of Sudharma, who was the only surviving disciple of Mahavira, the great apostle of the Digambara, as Paras Nath was of the Svitambara, sect. The temple was built by Mani Ram, who enshrined in it a figure of Chandra Prabhu, the second of the Tirthankaras. Some sixty years ago, however, Seth Raghunath Das brought from a ruined temple at Gwalior a large marble statue of Ajita Nath, which now occupies the place of honour.

The site, as well as the temple, is popularly known by the name of *Chaurasi;* and an annual fair is held here lasting for a week from *Kartik* 5th to the 12th (October-November). This fair was instituted in 1870 by Nain Sukh, a Saraogi of Bharatpur. There are two other Jain temples in the city. They are both dedicated to Padma Prabhu; one is in the Ghiya mandi, and the other in the Chaube's quarter.

Christianity. According to the returns of the last census the Christian population comprised 2,031 natives of India, 222 Europeans and nine Eurasians. It may be noted that on the date when the enumeration of 1901 was made, all but the depot of the cavalry regiment in the cantonments was away on active service. The district contains several missions, and to these must be attributed the remarkable increase in the number of converts; for in 1881 not more than 57, and in 1891 only 173 natives professed this religion. Of the native Christian population 1,858 belonged to the Methodist Church, 85 to the Anglican Communion, 47 were Roman Catholics, 15 Baptists and 8 Presbyterians, the denomination of the remainder not being specified. The great majority of Christians were enumerated in the Muttra tahsil; but 582 were found in Mahaban and 382 in Sadabad, the smallest number being in Chhata tahsil.

Baptist Mission. The earliest mission in the district was that of the London Baptist Missionary Society, whose connection with Muttra dates back to very early in the last century. The Agra missionaries of the society visited the place very soon after the establishment of their mission in that city in 1811; but the first official notice of Muttra is found in the society's report for 1826. From this it appears that Muttra was made a separate station in February 1825 under Mr. R. Richards, who was deputed there from Fatehgarh. In 1828, however, Mr. Richards returned to the communion of the Episcopal Church; and the native preacher who assisted him, by name Ram Das, was sent to Benares. Muttra was again treated as an outstation of Agra for the next fourteen years. In September 1843 another missionary, the Revd. J. Phillips, left Agra and took up his residence at Muttra; here he built a small chapel and baptised, two months later, his first convert. Both the house and chapel of the

mission were destroyed in the Mutiny; and work was restarted in 1858 by Mr. Evans. For some years a determined attempt was made by the inhabitants of the city to obstruct the missionaries, firstly by contesting in the law courts their title to the land on which their church was situated, and secondly by systematically hindering preaching in the city. The law suit, however, was unsuccessful, and the opposition to preaching after some years died down. In 1882 a suggestion was put forward in the London committee of the society to abandon the station on account of the scarcity of workers. This was not carried out entirely, though the staff was withdrawn and the place was only occasionally visited by the Agra missionaries until 1893. In that year the Revd. R. McIntosh took charge of the station and built the present mission house on the site of the bungalow destroyed by the rebels in 1857. The only part of the original buildings that remains is the baptistry of the old chapel, which is still in use. The Baptist Mission has two outstations and schools at Chhata and Kosi; and some medical mission work is also carried on in the city and district.

Church Missionary Society.

The mission of the Church Missionary Society was started by the Revd. H. W. Shackell of Agra about 1860, though occasional visits had been paid to Muttra for nearly 20 years previously. From its inception the mission at Muttra was always treated as an outstation either of the Agra or Aligarh mission; but in 1882 the committee, being desirous of taking up the work of evangelization more vigorously, raised Muttra to the position of an independent mission station and placed the Revd. P. M. Zenker in charge. The society possessed at the time only a limited plot of ground in the cantonments, not far from the English and Roman Catholic churches, and on this ground a small bungalow was built which still serves the purposes of both chapel and school. In 1891 two ladies were sent out to carry on work among the women of the city; and in 1899 the two mission bungalows, lying in the civil lines, were purchased from Seth Lachhman Das, C.I.E. The mission has two outstations, and several schools, both for boys and girls, at Muttra and Brindaban.

Methodist Episcopal Church Mission.

The Methodist Episcopal Church Mission commenced operations in the city of Muttra in 1887, by appointing an ordained

native catechist under the superintendence of the Revd. Rockwell Clancy, then missionary in charge at Agra. In January of the following year the Muttra circuit was formed, embracing the towns of Muttra, Brindaban, Hathras and Sikandra Rao, and the Revd. J. E. Scott was appointed to its charge. Both evangelical and educational work was at once commenced, and during the year 13 secular and 17 sunday schools were organised. An eligible site near the city was secured, and a mission house was erected thereon. In 1889 a deaconess home and a training school for assistants and Bible readers were opened, the necessary buildings being purchased with funds provided by Mr. W. E. Blackstone of Chicago. Medical work was started at Muttra in the same year, and in Brindaban in 1897. In the city there are two boarding schools for Christian boys and girls, and at Brindaban a mission house and a dispensary, all the buildings, including the hostels, having been provided by private donors. The school for boys, to which non-Christians as well as Christians are admitted, is held in the Flora hall in the heart of the city, and the instruction given is up to the middle standard. Evangelistic work has always been carried on from many centres. The mission has a soldier's chapel and coffee-shop in the cantonments, and the Revd. Dr. Scott is acting chaplain to the Nonconformist troops in the station.

Other denominations.

There is an Anglican church in cantonments, which was consecrated by Bishop Dealtry in December 1856: it has a tall Italian campanile, which forms a land-mark for some miles round. The adjoining compound was for many years occupied by a mean and dilapidated shed, dedicated to St. Francis, which served as a Catholic chapel. This was taken down in January 1874, and on the site was laid the first stone of the present building, which is known as the Church of the Sacred Heart. The church owes everything to the late Mr. F. S. Growse, former collector of the district, and is a mixture of Gothic and Oriental architecture. The building was never completed owing to Mr. Growse's transfer from the district. The chief points lacking are the upper portions of the two stone stair turrets on the western façade.*

*A full description of the church is given in Growse's Memoir, page 150, foll.

Arya Samaj.

The description of the Arya Samaj movement in the district should perhaps find a place after rather than before one of the religion, from which it may legitimately be held to have sprung: but its dissociation from Hinduism as known at Muttra is complete enough to justify its treatment as a distinct creed: and it will be more convenient, before dealing with the Hindus, to give some account of its position and progress in the district. The founder of the Arya Samaj was a Brahman of Kathiawar, born in 1827, who, after his initiation as a Sannyasi, was known as Swami Dayanand Saraswati. At the age of 21 he ran away from home and devoted himself to the study of religion and the pursuit of true knowledge: he was much attracted by the practice of *yoga*, studied it with great ardour, and claimed to have been initiated into the highest secrets of *yoga vidya*. In 1860 he visited Muttra and studied with Virjananda, from whom he appears to have imbibed his contempt for the later Sanskrit philosophy. About 1863 he commenced missionary work; and during the next 20 years continued preaching and disputing in various parts of India, till he died in 1883 at Ajmer. Muttra may thus be looked upon practically as the cradle of the Arya Samaj; but of its principal beliefs, its ritual, or its social aims it is not necessary here to speak. The disciples of the movement have rapidly increased in most districts of the province since Swami Dayanand lectured and taught, and in this increase the district of Muttra has shared, though in a less degree than many others. In 1891 only 209 adherents of its tenets were recorded in the district, but at the last enumeration in 1901 the number had risen to 1,018. A lodge was established in the city in January 1882: it then comprised some 50 members, who met every Sunday in *muhalla* Mandavi Ram Das with the object of propagating the Vedic religion. Three years later a hall was erected near the Hardinge gate, where the Sunday evening meetings were continued; but for many years little progress was made in the acceptance of the Society's teachings. Indeed, it is *prima facie* improbable that the movement will make rapid progress in a locality where the older forms of worship have so strong a hold on the populace; for its followers denounce idol worship and deny the spiritual virtue

of bathing in the rivers, the latter the most important ceremony connected with the sacred city. But it is not in Muttra city that the bulk of the Arya Samajists are to be found; for 591 or considerably over one half of their total number exist in Mat tahsil—the result apparently of a vigorous propaganda which has spread thither from Aligarh. In Muttra tahsil there are 183 adherents of the sect, and in Mahaban 158; while 66 reside in Sadabad and only 20 in Chhata. These are drawn from many different castes, no fewer than 20 being represented at the time of the last census. Most of them are Jats, and of these there were 343; after Jats come Brahmans, 198; Banias 153; Rajputs 131; and Kayasths 75. Converts have not been recruited in numbers from any other caste, but it is noticeable that there are Aryas among the lowest castes, such as Chamars, Nais and Mallahs.

Other religions.

The Sikhs are mainly in Government service and are not natives of the district. Out of the whole number, 74 were found in the Muttra tahsil, while the rest were distributed over Chhata and Mahaban. Twelve out of the 16 Parsis in the district were in Chhata; they are immigrant traders and consequently live for the most part in Kosi, a town which has some connection with Bombay through its cotton trade. Lastly, the three members of the Brahmo Samaj were all residents of Muttra. We may now proceed to deal with Hinduism, the chief religion of the district, and with the Hindus who make up the vast majority of its inhabitants.

Hinduism

It is a fact of peculiar significance that among the cities which to a Hindu are the holiest of the holy, there are three, namely Gaya, Benares and Muttra, which are equally sacred to the Buddhists. The inference is almost irresistible. The leaders of the movement which centuries ago resulted in the final and complete overthrow of Buddhism by Brahmanism, decided to yield to popular custom in appearance in order to make themselves undisputed masters in reality. Prohibiting pilgrimage to the three cities might have aroused dangerous opposition; hence they sagaciously made the sanctuaries of their foes the places whither the pilgrims of Brahmanic persuasion might resort in order to obtain particular blessings. Whilst, however, this applies to

the three cities in general, there is one feature which applies exclusively to Muttra. The sacredness of neither Gaya nor Benares can be condensed into a single phrase; but with Muttra this is possible, for Muttra is the birthplace of Krishna, the hero of the last and most successful phase of Hinduism. A Hindu scholar, Mr. K. M. Banerji, writing on this subject says "The Brahmans saw on regaining their supremacy after the fall of the rival (*i.e.*, Buddhist) school, that it would be impossible to enlist the popular sympathy in their favour without some concession to the *shudras.* They accordingly pitched on the well-known, and perhaps already deified, character of Krishna and set it up as an object of universal worship. And in order to make it the more fascinating to the popular mind and to give that mind a strong impulse in a direction the very opposite of Buddhism, they invested their new god with those infirmities of the flesh from which *Sakya-muni* is said to have been somewhat unnaturally free. The rude mind of the populace, devoid of education, is easily led in the direction of sensuality...." Thus Muttra became, through its tutelary deity, the "locale" whence originated that influence which has largely moulded Hinduism as it presents itself to our eyes to-day; and this fact manifests itself in the almost daily arrival and departure of hundreds of pilgrims from and to all parts of India, especially Marathis, Gujratis and Bengalis. As regards the last, there is a significant saying to the effect that "the wealth of Bengal is in Brindaban". Nor is it Muttra itself alone that is the centre of Hindu veneration; for, though one-third the size of Benares, it possesses two features which render its position quite unique in India. First, for miles and miles round it, every inch of the ground is holy; and secondly, at a distance varying from four to thirty miles it is surrounded by a circle of especially sacred localities. A popular saying asserts that Benares is good for one thing, namely, to die in; but Muttra is good for four, namely, to be born in, to live in, to marry in as well as to die in. Nearly every one of these places is intimately associated with Krishna, the tutelary deity of the place; and it is to the stories connected with his life and career that we must now turn.

In the days when Rama was king of Ajodhya there stood on the banks of the Jumna a dense forest, once the stronghold of the terrible giant Madhu, who called it after his own name, Madhuban. On his death it passed into the hands of his son, Lavana, who in the pride of his superhuman strength sent an insolent challenge to Rama, provoking him to single combat. The godlike hero disdained the easy victory for himself, and sent his youngest brother, Satrughna, who vanquished and slew the oppressor, hewed down the wood in which he lived and on its site founded the city of Muttra. The family of Bhoja, a remote descendant of the great Jadu, the common father of all the Jadav race, occupied the throne for many generations. The last of the line was king Ugrasen. In his house was born Kansa who was nurtured by the king as his own son. As soon as he came to man's estate he deposed the aged monarch, seated himself on the throne and filled the city with carnage and bloodshed. Heaven was besieged with prayers for deliverance from such a monster: and a supernatural voice declared to Kansa that an avenger would be born in the person of the eighth son of his kinsman, Vasudeva. Now Vasudeva had married Devaki, a neice of king Ugrasen, and was living in retirement at the hill of Gobardhan. In the hope of defeating the prediction, Kansa immediately summoned them to Muttra, kept them closely watched;* and, as each successive child was born, it was duly consigned to death. When Devaki became pregnant for the seventh time the embryo was miraculously transferred to the womb of Rohini, another wife of Vasudeva, living at Gokul; and the child thus preserved was first called Sankarshana, but afterwards became famous as Balaram. On the eighth of the dark half of *Bhadon* (August-September) in the following year, the day now devoutly celebrated as the *Janam-Ashtami*, Devaki was delivered of her eighth child, the immortal Krishna. Vasudeva took the babe in his arms, passed through the prison guards, who where miraculously charmed to sleep, and fled with his burden to the Jumna. It was then the season of the rains, and the river was pouring down a resistless flood of waters.

Krishna.

* The prison house is called *Karagrah* or *Janam-bhumi*, and is still marked by a small temple in Muttra near the Potara Kund.

He, however, fearlessly breasted the torrent, which at the first step rose as high as the foot of the slumbering child;* but, marvellous to relate, the waters were stilled at the touch of the divine infant, and in a moment the wayfarer passed over and emerged in safety on the opposite shore. Here he met Nanda, the chief herdsman of Gokul, whose wife, Jasoda, at that very time had given birth to a daughter. Vasudeva dexterously exchanged the two infants, and returning placed the female child in the bed of Devaki. The tyrant Kansa, assured that this was the very child of fate, with his own hands dashed the unconscious infant to the ground: but what was his horror to see it rise resplendent in celestial beauty and ascend to heaven there to be adored as the great goddess Durga.† Savage orders were next issued for the diligent search of every infant in the kingdom, in order that Devaki's child might perish among the number; but Vasudeva and Devaki were set at liberty, as nothing more was to be feared from them. The former hastened to see Nanda, and begged him to take Rohini's child back to Gokul and let the two children be brought up together. To this Nanda assented, and so it came to pass that the two brothers, Balaram and Krishna, spent the days of their childhood together at Gokul. Many are the stories told of the miraculous child during this period; how he drained of her life blood the witch Putana; how, infant though he was, he upset Jasoda's big cart full of milk pails; how he thwarted the demon Trinavart, who carried him off in a whirlwind;‡ and how his childish frolics could not be stopped even by tying him with a cord to a heavy wooden mortar§ fixed between two immense *arjun* trees. Alarmed by these portents, Nanda resolved to remove his home elsewhere, and selected Brindaban as affording the best pasturage for his cattle. Here the boys lived until they were

* This is the incident commemorated in the well-known brass ornament called the *Basdeo Katora*.

† The scene of this transformation is laid at the *Jog-ghat* at Muttra.

‡ Commemorated in a cell at Mahaban where the demon is represented by a pair of enormous wings overshadowing the infant Krishna.

§ From this Krishna derives his popular name of *Damodar*. from *dam* and *adar*, the body. The site of the *arjun* trees is shown at Mahaban and called the *Jugal arjun ki thaur*.

seven years old, frolicking about in the thickets on the opposite side of the river near Mat, and sporting with other herdsmen's children under the shade of the great *bhandir* * tree. It was near here one day while they were grazing their cattle on the banks of the Jumna that the demon Bachhasur made an open onset upon them ;† that the serpent Aghasur swallowed Tosh‡ and other playmates of Krishna, who caused the serpent's body to swell to such an extent that it burst; that the divine boy created children and cattle to take the place of those whom the jealous god Brahma had stolen ;§ that he subdued and danced on the head of the savage dragon, Kaliya ;|| that Balaram obtained his name of Rama the strong, by defeating the demon, Prelamba ; and that Krishna stole the garments of the maidens of Braj, while they were bathing in the Jumna.¶ Next Krishna persuaded the people of Braj to withhold their sacrifice in honour of Indra and to repair to Gobardhan, in order to worship the spirits of the hills. Arrived here he assumed himself the character of the mountain god, and accepted the adoration of the assembled crowd. Indra, thus defrauded of his sacrifice, called the clouds from every quarter of heaven and bade them descend upon Braj in one fearful torrent. But Krishna, undismayed, uprooted the mountain from its base, and balancing it on the tip of his finger, called all the people under its cover; here they remained for seven days and nights, while the rain beat harmlessly on the summit. Indra then descended to earth on his elephant Airavata, and saluted Krishna by the new titles of Upendra and Gobind, in token of adoration. "Beholding all the glorious deeds that he had performed, the maidens

* From these childish sports Krishna derived his popular name of ***Banmali*** "the weaver of a chaplet of wild flowers," and ***Bansi-dhar*** or ***Murli-dhar***, "the flute-player." The Bhandirban is a dense thicket of *ber* and other low prickly shrubs in the hamlet of Chhahiri near Mat. In the centre is an open space with a small temple and well. The Bhandir *bat* is an old tree a few hundred yards outside the grove.

† The Bachhban near Sehi is named after this adventure.

‡ Hence the name of the village Tosh in tahsil Muttra.

§ Scene laid at Khadiraban, near Khaira.

|| Scene is at the Kali Mardan or Kalidah-ghat at Brindaban.

¶ Commemorated by the ***Chir-ghat*** at Siyara ; but the same name is also given to the Chain-ghat at Brindaban.

of Braj could not restrain their admiration. Drawn from their lonely homes by the low, sweet notes of his seductive pipe, they floated around him in rapturous love, and through the moonlit autumn nights joined with him in the circling dance, passing from glade to glade in ever increasing ecstasy of devotion. Radha, fairest of the fair, reigned queen of the revels, and so languished in the heavenly delight of his embraces that all consciousness of earth and self was obliterated." Such is the description given of the celebrated amours of Krishna with the Gopis or milkmaids of Braj. It is the one incident on which modern Hindu writers love to lavish all the resources of their eloquence, and which appeals most strongly to the devout worshipper.

When Kansa heard of the marvellous acts performed by the two boys at Brindaban, he recognized the fatal avengers and trembled with fear. After pondering awhile what stratagem to adopt, he proclaimed a great tournay of arms, making sure that if the boys were invited and induced to enter the lists, they would inevitably be destroyed by his two champions, Chanur and Mushtikha. Too impatient, however, to await their coming, he sent the demon Kesin, terror of the woods of Brindaban, to try his strength against them before they left their homes. Disguised as a wild horse the monster rushed amongst the herds, scattering them in all directions. Krishna alone stood calmly in his way and thrust his arms down his throat, so that he burst the huge body asunder.* Soon after Akrur arrived with Kansa's invitation. This was at once accepted. On the way to Muttra they met the king's washerman with the king's apparel, tore open the bundles, decked themselves out in the clothes and entered the city like young princes. As they went along they met the hump-backed woman Kubja; and Krishna, as he passed, putting one foot on her feet and one hand under her chin, stretched out her body as straight as a dart.† After seeing all the sights of the city they returned to Nanda; and on the morrow repaired to the arena. First they were confronted with the savage elephant Kuvalayapida; but Krishna,

* There are two ghats at Brindaban named after this adventure: the first is Kesi-ghat where the monster was slain: the second Chain-ghat where Krishna rested and bathed.

† "Kubja's well" commemorates this event. It is on the Dehli road, a little beyond the Katra.

after sporting with it for a while at length dashed it to the ground. Then, each bearing one of its tusks, the two boys stepped into the ring and challenged all-comers. Chanur was matched against Krishna and Mushtika against Balaram: but the unequal contest was soon ended, for both the king's champions were thrown and rose no more. Then Kansa started from his throne and cried aloud to his guards to kill the two rash boys with their father, Vasudeva, and the old king Ugrasen. But Krishna with one bound sprang upon the dais, seized the cowering tyrant by the hair and hurled him down the giddy height into the ravine below.* Then the two boys dragged the lifeless body to the banks of the Jumna, and there by the water's edge at last sat down to rest, whence the place is known to this day as the "Visrant-ghat" †. Lastly king Ugrasen was reseated on his ancient throne, and Muttra once more knew peace and security.

Krishna and Balaram then underwent the ceremonies of caste initiation; and after a few days proceeded to Ujjain to pursue the prescribed course of study under the Kasya sage, Sandipani. Meanwhile the widows of king Kansa had fled to Magadha, their native land, and implored their father, Jarasandha, to take up arms and avenge their lord. Scarcely had Krishna returned to Muttra than the assembled hosts prepared to invest the city. The gallant prince did not wait to be attacked; but accompanied by Balaram, sallied forth, routed the enemy and took Jarasandha prisoner. Pitying the utterness of his defeat, they allowed the captive king to return to his own country, where, unmoved by the generosity of his victors, he immediately began to raise a new army. Seventeen times did he renew the attack, only to be repulsed; till at last he called to his aid king Kalayavana, who with his barbarous hordes from the far west bore down upon the devoted city. That very night Krishna bade arise on the far distant shore of the Bay of Cutch the stately fort of Dwarka, and thither in a moment of time transferred the whole of his faithful people. He then returned alone to do battle with the invaders. The barbarian was put to

* Kansa's hill and the *Rang Bhumi*, or the arena, with the image of Rangesvar Mahadeva, where the bow was broken, the elephant killed and the champion wrestlers defeated, are sacred sites outside the city, opposite the dispensary.

† The most sacred place in all Muttra in the centre of the city.

flight and his army annihilated. But it was only by stratagem that Krishna and Balaram continued to secure themselves from the fury of the survivors. So Muttra fell into the hands of Jarasandha, who forthwith destroyed all the palaces and temples, and erected new buildings in their place as monuments of his own conquest. Henceforth the place knew Krishna no more.

The Banjatra.

Such in outline is the story of Krishna, the creed implicitly believed by thousands of devout pilgrims that throng the city from the *Janam-Ashtami* onwards, bent on making the peregrination of the sacred country, nearly every spot in which is associated with some event in his life. This pilgrimage it is now necessary to describe. The number of sacred places, woods, groves, ponds, wells, hills and temples, all to be visited in fixed order, is considerable. There are generally reckoned five hills, eleven rocks, four lakes, eighty-four ponds and twelve wells; but the twelve *bans* or woods, and the twenty-four *upabans* or groves, are the characteristic features of the pilgrimage, which is thence called the *Banjatra.* The twelve *bans* are Madhuban, Talban, Kumudban, Bahulaban, Kamban, Khadiraban, Brindaban, Bhadaban, Bhandirban, Belban, Lohaban and Mahaban; and the 24 *upabans* are Gokul, Gobardhan, Barsana, Nandgaon, Sanket, Paramadra, Aring, Sessai, Mat, Unchagaon, Khelban, Srikund, Gandharvban, Parsauli, Bilchhu, Bachhban, Adibadri, Karahla, Ajnokh, Pisayo, Kokilaban, Dadhigaon, Kotban and Rawal. Starting from Muttra, the pilgrims make their first halt at Madhuban in the village of Maholi, some four or five miles to the south-west of the city. Here, according to the Puranas, Rama's brother, Satrughna, after hewing down the forest stronghold of the giant Madhu, founded on its site the town of Madhupuri. From Maholi, the pilgrims turn south to Talban, "the palm grove" where Balaram was attacked by the demon Dhanuk. The village in which it is situated is called Tarsi, probably in allusion to the legend. They then visit Kumudban, "of the many water lilies," in Unchagaon; and Bahulaban in Bathi, where the cow Bahula, being seized by a tiger, begged the savage beast to spare her life for a few minutes, while she went away and gave suck to her little one. On her return, bringing her calf with her, the tiger vanished and Krishna appeared in his stead; for it was the

god himself who had made this test of her truthfulness. The event is commemorated by the little shrine of Bahula-gae, still standing on the margin of the Krishna-kund. They next pass through the villages of Tosh, Jakhingaon and Mukhrai, and arrive at Radhakund, where are the two famous tanks prepared for Krishna's expiatory ablution after he had slain the bull Arishta.* Thence they pass on to Gobardhan, scene of many a marvellous incident, and visit all the sacred sites in the neighbourhood; the village of Basae, where the two divine children with their foster parents once came and dwelt; the Kallolkund by the grove of Aring; Madhurikund; Morban, "the haunt of the peacock;" and Chandrasarovar, "the moon lake,†" where Brahma, joining with the Gopis in the mystic dance, was so enraptured with delight that, all unconscious of the fleeting hours, he allowed the single night to extend over a period of six months. After a visit to Paitha, where the people of Braj "came in" *(paitha)* to take shelter from the storms of Indra under the uplifted range, they pass along the heights of the Giriraj to Anyaur, "the other side," and so by many sacred rocks, as Sugandhi-sila, Sinduri-sila and Sundar-sila, with its temple of Gobardhan Nath, to Gopalpur, Bilchhu and Ganthauli, where the marriage knot was tied *(ganth)*, that confirmed the union of Radha and Krishna.

Following the line of frontier the pilgrims arrive at Kamban, in Bharatpur territory, 39 miles from Muttra, with the Lukluk cave, where the boys played blindman's bluff, and Aghasur's cave, where the demon of that name was destroyed: and leaving Kanwarogaon, enter again on British territory near the village of Unchagaon, with its ancient temple of Baladeva. High on the peak above is Barsana, with its series of temples dedicated to Larliji, where Radha was brought up by her parents, Brikhbhan and Kirat; and in the glade below is Dohanikund, near Chaksauli, where, as Jasoda was cleansing her milk pail *(dohani)*, she first saw the youthful pair together. Here too

* Aring, a few miles distant, is supposed to have been the place where the bull was slain, and to have derived its name, originally Arishta-gaon, from the event.

† This is at a village called Parsauli by the people, but which appears on the maps as Muhammadpur.

is Premsarovar, or "love lake," where first the amorous tale was told; and Sankari Khor, "the narrow opening" between the hills, where Krishna lay in ambush and levied his toll of milk on the Gopis as they came from Gahwarban, the "thick forest," beyond. Next are visited Sanket, the place of assignation; Rithora, home of Chandravali, Radha's faithful attendant; and Nandgaon, the residence of Nanda and Jasoda; with the great lake Pansarovar, at the foot of the hill, where Krishna morning and evening drove his foster-father's cattle to water (*pan*). Next in order come Karahla,* with its five *kadamb* trees; Kamai, where one of Radha's humble friends was honoured by a visit from her lord and mistress in the course of their rambles; Ajnokh,† where Krishna pencilled his lady's eyebrows with *anjan* as she reclined in careless mood on the green sward; and Pisayo, where she found him fainting with thirst, and revived him with a draught of water. Then, still bearing due north, the pilgrims come to Khadiraban, "the acacia grove," in Khaira; Kumarban and Javakban, where Krishna tinged his lady's feet with the red Javak dye, and Kokilaban, "ever musical with voice of the cuckoo;" and so arrive at the base of the Charan Pahar ‡ in Little Bathen, the "favoured spot," where the minstrel god delighted most to stop and play his flute, and where Indra descended from heaven on his elephant Airavata to do him homage. They then pass on through Dadhigaon, where Krishna stayed behind to divert himself with the milkmaids, having sent Baladeva on ahead with the cows to wait for him at Bathen; and so reach Kotban, the northernmost point of the perambulation.

The first village on the homeward way is Sessai, a hamlet of Hatana, where Krishna revealed his divinity by assuming the emblems of Narayan and reclining under the canopied heads of the great serpent Shesha, of whom Baladeva was an incarnation. Then reaching the Jumna at Khelban, near Shergarh, where

* Also spelt Karhela, and localy derived from *kar hilna*, the movement of the hands in the *ras-lila*.

† Ajnokh, or in its fuller form, Ajnokhari, is a contraction for *Anjan Pokhar* "the *Anjan* lake."

‡ So called from the impression of the divine feet (*charan*).

Krishna's temples were decked with "the marriage wreath" (*sihara*), they follow the course of the river through Biharban in Pirpur, and by Chirghat in the village of Siyara, where the frolicsome god stole the bathers' clothes (*chir*), and arrive at Nandghat. Here Nanda, bathing one night, was carried off by the myrmidons of the sea god Varuna, who had long been lying in wait for this very purpose, since their master knew that Krishna would at once follow to recover his foster-father, and thus the depths of ocean, too, no less than earth, would be gladdened with the vision of the incarnate deity. The adjoining village of Bhaigaon derives its name from the terror (*bhai*) that ensued on the news of Nanda's disappearance. The pilgrims next pass through Bachhban, where the demon Bachhasur was slain; the two villages of Basai, where the Gopis were first subdued (*bas-ai*) by the power of love; Atas, Narisemri, Chhatikra and Akrur, where Kansa's perfidious invitation to the contest of arms was received; and wend their way beneath the temple of Bhatrond to Brindaban, where many a sacred ghat and venerable shrine claim devout attention. The pilgrims then cross the river and visit the tangled thickets of Belban in Jahangirpur; the town of Mat, with the adjoining woods of Bhadraban and Bhandirban; Dangauli, where Krishna dropped his staff (*dang*), and the lake of Mansarovar, scene of a lover's fit of pettishness (*man*). Then follow the villages of Pipraoli; Lohaban, where the demon Lohasur was defeated; Gopalpur; and Rawal, where Radha's mother, Kirat, lived. Next come Burhiya-ka-khera, home of the old dame, whose son had married Radha's companion Manvati, whom the fickle Krishna saw and loved; Bandigaon, name commemorative of Jasoda's faithful attendants, Bandi and Anandi; and Baldeo with its wealthy temple dedicated in honour of Balarama and his spouse Revati. At Hathaura beyond are the two river landing places, Chinta-haran, "the end of doubt," and Brahmanda "creation" ghat. Close by is the town of Mahaban, famous for many incidents in Krishna's infancy; and a little further on lies Gokul, with innumerable shrines dedicated to the god under one or other of his favourite titles, Madan Mohan, Madhava Rao, Brajesvar, Gokulnath, Navanit Priya and Dwarka Nath. After all these have been duly

honoured with a visit, the weary pilgrims finally recross the Jumna and rest at last at the Visrant-ghat in Muttra, the place whence they started. During the time of the *Banjatra* a series of *melas* is held at the different woods, where the *Ras-lila* is celebrated. This is an unwritten religious drama, which represents the most popular incidents in the life of Krishna. The arrangement of the performances forms the recognized occupation of a class of Brahmans residing chiefly in the villages of Karahla and Pisayo. They are called *rasdharis* and have no other profession or means of livelihood. The complete series of representations extends over a month or more, each scene being acted on that very spot with which the original event is traditionally connected. The cost of the whole perambulation with the performances at the different stations is provided by some wealthy individual, often a trader from Bombay or other distant part of India. The local Gosain, whom he acknowledges as his spiritual director, organizes all the arrangements through one of the *rasdharis*. The *rasdhari* who collects the troupe or *mandali* of singers and musicians, and himself takes the chief part in the performance, declaiming in set recitative with the *mandali* for chorus. The children who personate Radha and Krishna act only in dumb show.

The *Holi*. Next to the *Banjatra*, the most popular local festivity is the *Holi*, which is observed for several days in succession at different localities. Several of the usages are peculiar to Braj; and the most peculiar, under the generic name of *Phul Dol*, take place in Chhata tahsil. At Barsana the festival is known as the *Rangila Holi*, and a sham fight takes place between the men of Nandgaon and the Barsana ladies, the wives of the Gosains of the temple of Larliji. At Phalen a huge bonfire is lit on the banks of the Prahlad-kund, and the local *pande* or priest of the temple of Prahlad, after immersing himself in the waters of the tank, leaps through the sacred flames. At Kosi the Jat inhabitants indulge in a more elaborate performance, which consists largely of dancing, successive troops, attired in high-waisted, full-skirted robes, called *jhaga*, and red *pagris*, in which is fixed a tinsel plume, called *kalangi*, taking part in the show. At Bathen, the ceremony is known as the *Holanga Mela*; and

here a sham fight takes place between the Jatnis of the village, armed with *lathis*, and the men of the neighbouring village of Jau, armed with boughs of the prickly acacia. The scenes depicted in these various performances are clearly relics of the primitive worship of the powers of nature on the return of spring: but it is curious to note that, in Braj, the festival of the *Holi* is now largely connected with the worship of Krishna, Radha and Balaram, so saturated are the people with reverence for the godlike hero, his brother and his spouse. This is all the more curious because the institution of the *Banjatra* and the *Ras-lila*, and the local legends they involve, is traceable to one of the Brindaban Gosains at the end of the 17th century. The place these ceremonies and legends hold in popular estimation may be gathered from the foregoing remarks. It remains to detail the religious sects of the district, especially those whose particular adoration is devoted to its tutelary deity.

Hindu sects. The majority of the Hindus of Muttra belong, as is usually the case, to no particular religious sect, though the number of persons professing adherence to a definite denomination is considerably above the average. It is usual to speak of Muttra as the headquarters of Vaishnavism, more especially under the form of Krishna worship, and Benares as the centre of Saivism. To this, as a general statement, provided it is not held to involve a classification of all Hindus into two main orders, exception can hardly be taken: and at the last census in Muttra no less than 178,169 persons or 26·2 per cent. of the Hindu population were returned as Vaishnavites of various sorts. Of the remainder, 103,343 or 15·2 per cent. were described as Monotheists, 10,521 or 1·5 per cent. as Saivites; and there were 3,213 worshippers of the Panchon Pir, and 1,737 Radha Swamis. The last figure was only exceeded in Saharanpur and Agra. It is, however, unnecessary to here describe the tenets of this sect, the founder of which was Sheo Dayal Singh, a member of an old and respectable family of Khattris in Agra, who died in 1878.* Nor is there anything curious to note regarding the worshippers of the Panchon Pir. The only remarkable point about the Saivites is their paucity compared with the majority of the districts

* For an account reference may be made to the Census Report of 1901, page 78.

in the province. As usual the majority of them belong to the division known as Lingaits and Gorakhpanthis. But Vaishnaism calls for more detailed notice.

Vaishnavism.

For the early history of Vaishnavism or Saivism we have few materials. Vaishnavism has been traced through Buddhism up to tree and serpent worship, and has been supposed to be of Scythian origin. But on this it would be out of place to enter here; and it is not until the time of the reformers, beginning with Ramanuja in the 12th century, that the disruption of the Hindus into the sectarian divisions which we find at the present day commences. The teachers of the reformed Vaishnava creed at first confined their labours to the south and east of India, where the influence of Muhammadanism was less felt than in the north and west. From here their doctrines spread gradually to other portions of Hindustan and found a congenial home in Muttra, which was sanctified for ever by the deity himself who chose it as his home during his ninth incarnation as Krishna. The teachings of the reformers here underwent, in several cases, modification at the hands of disciples who formed sects of their own; and therefore it will be more convenient in dealing with the Vaishnavite sects to treat distinctively those which may be considered to be peculiarly associated with Muttra.

The four older Vaishnava sects. Sri Vaishnava.

The four main divisions or *sampradayas*, as they are called, of the early reformed Vaishnavas are the Sri Vaishnava, the Nimbarak Vaishnava, the Madhva Vaishnava and the Vishnu Swami. Of these the first, which was founded by Ramanuja in the 11th or 12th century, has never been important in this province, and was altogether unknown in Muttra until the two brothers of the well-known Seth family abjured the Jaini faith, declared their adhesion to its belief, and built at enormous cost the famous temple of Rang Ji at Brindaban. It is the most ancient and the most reputable of the four communities, and may be distinguished from the others by a sectarial mark. This mark consists of two white perpendicular streaks down the forehead, joined by a cross line at the root of the nose, with a streak of red between. Their chief doctrine, called *Vaishthadwaita*, is the assertion that Vishnu, the one supreme god, though invisible

as cause is visible as effect in a secondary form in material creation. In one marked respect they differ from the mass of the people at Brindaban: they refuse to recognise Radha as an object of religious adoration. Their *mantra* or formula of invitation is said to be *Om Ramaya Namah,* that is "Om, reverence to Rama." This *sampradaya* is divided into two sects, the Tenkalai and the Vadakalai, who differ on two points of doctrine, details of which need not be given here, and in the mode of making the sectarial mark on the forehead. The followers of the Tenkalai extend its middle line a little way down the nose itself, while the Vadakalai terminate it exactly at the bridge. The temple at Brindaban is attended almost exclusively by foreigners; and the habitués of the building itself are all of the Tenkalai persuasion. Their number was not separately recorded at the census.

Madhva-charyas.

Next in order come the Madhva Vaishnavas or Madhva-charyas, who in 1901 numbered 5,510 persons. They form a scattered community, and none of their temples, either at Brindaban or elsewhere in the district, are of any note. The founder of the sect was Madhvacharya, who was a native of southern India and was born in 1199 A.D. The temple where he ordinarily resided and where he set up a miraculous image of Krishna, made with the hero Arjun's own hands, is still in existence at a place called Udipi. He is said to have been only nine years of age when he composed the *Bhasha* or commentary on the Gita, which his disciples accept as of divine authority. Their distinctive tenet is the assertion of an essential duality between the *jivatma* or principle of life and the *paramatma* or supreme being which is identified with Vishnu: they consequently deny the doctrine of absorption into the universal spirit after death. Ten duties form the moral code of the Madhvacharyas—truth, good counsel, mild speaking, study, liberty, kindness, protection, clemency, freedom from envy, and faith. The usual rites of Hindu worship are followed, images of Saiva as well as of Vishnu being admitted to the Madhva temple, but rites are held to be of value only as evidencing a desire to conciliate Vishnu.

Nimbarak Vaishnavas.

The Nimbarak Vaishnavas were returned at 14,503 in number at the last census. One of their oldest shrines is on

the Dhurva hill at Muttra. The founder of the sect was one Bhaskaracharya; and the origin of the name Nimbarak, literally "the sun in a *nim* tree", is explained by the following story. One of the founders of the sect invited a holy man to a repast but had delayed till after sunset the ceremony of receiving his guest, not knowing that the latter was forbidden to eat except in the day time. In order to oblige him, the sun god descended on to a *nim* tree and remained there until the holy man had finished his food. In consequence of this special manifestation of the divine favour, Bhaskaracharya's name became Nimbarka or Nimbaditya. His special tenets are unknown, as they do not appear ever to have been committed to writing. The Nimbarak Vaishnavas believe, however, in salvation by faith and by the contemplation of the one infinite and invisible god. The reward of faith is not, as with most Hindu sects, final extinction, but final enjoyment of the visible presence of the deity. Radha and Krishna as separate personalities are mere symbols of divine love and like other symbols disappear, whilst the essential love for and trust in a supreme god remains. Most of the solitary ascetics who have their little hermitages in the different sacred groves, with which the district abounds, belong to the Nimbarak persuasion.

The Vishnu Swami and Vallabhacharyas.

The faith of the fourth early reformed *sampradaya*, the Vishnu Swami, has now disappeared in its original form; but it has a successor in that of the Vallabhacharyas or as they are otherwise called Gokulastha Gosains. They are numerically the strongest represented of the four, the adherents at the census of 1901 numbering 32,344 persons. But it may be doubted whether all these are residents of the district, for the town of Gokul, which is their headquarters, is crowded throughout the year with pilgrims, of whom the majority come from Gujarat and Bombay, where the doctrines of the sect have been very widely propagated, more especially among the Bhattias and other mercantile classes. The founder of the sect, Vallabhacharya, was born in 1479 A.D. at Champaranya, near Benares, while his parents were on a pilgrimage, and was the second son of Lakshman Bhatt, a Telinga Brahman of the Vishnu Swami *sampradaya*. After a very short stay

at Benares his parents fixed their home at Gokul, where the child was placed under the tuition of Pandit Narayan Bhatt. In four months he is said to have mastered the whole vast range of Sanskrit literature and philosophy. At eleven years of age he lost his father, and almost immediately afterwards commenced his career as a religious teacher. His earliest triumphs were achieved in southern India, where he made his first convert, Damodar Das; and in a public disputation at Bijainagar, the place where his mother's family resided, he refuted the arguments of the court pandits with such authority that even the king, Krishna Deva, was convinced by his eloquence and adopted the youthful stranger as his spiritual guide. Thenceforth his success was assured, and everywhere his doctrines enlisted a multitude of adherents. A life of celibacy being utterly at variance with his ideas of a reasonable religion, he married a wife at Benares and became the father of two sons, Gopi Nath and Bithal Nath. His visits to Braj were long and frequent. In 1520 he founded at Gobardhan the great temple of Srinath, and at Brindaban saw in a vision the god Krishna, who directed him to introduce a new form of worship in his honour, wherein he should be adored in the form of a child under the title of Bal Krishna or Bal Gopal. This is still the cultus most affected by his descendants at the present day. His permanent home, however, was at Benares, where he composed his theological works, of which the most extensive is a commentary on the *Bhagvatgita*, called the *Subodhini*. He died at Benares in 1531 A.D. He was succeeded by his second son, Bithal Nath, who propagated his father's doctrines with zeal and success throughout all the south and west of India, and finally in 1565 settled down at Gokul. He had a family of seven sons, by two wives, the most famous of whom was Gokul Nath. The descendants of Gokul Nath in consequence claim some slight pre-eminence above their kinsmen; and the principal representative now is a Gosain at Bombay. As taught by Vallabhacharya, the doctrines of the sect are unexceptional. Sin of all kinds is washed away by a union with god: Krishna is the refuge of all, and to the holy Krishna man must dedicate his all. The scandal which has attached itself to the name of the sect is due to the development of

this doctrine, apparently in the time of Gokul Nath. The Gosain is identified with the divinity. By the act of dedication a man submits to the pleasure of the Gosain as god's representative, not only his worldly wealth but the virginity of his daughter or newly married wife. Under this teaching, the Vallabhacharyas have become the epicureans of the East, and are not ashamed to avow their belief that the ideal life consists rather in social enjoyment than in solitude and mortification. Members of the sect are invariably family men and engage freely in secular pursuits. The present head of the community is Ramman Lal.

Modern Vaishnava sects.

The three modern schools of Vaishnavism associated with Muttra are the Radhaballabhis, who amounted to 18,827 persons in 1901; the disciples of Hari Das, to the number of 1,630, and the Bengali or Gauriya Vaishnavas, whose numbers were not separately recorded. The last of these orders was founded by Chaitanya, who was born at Nadia in Bengal in 1485 A.D. and, after spending six years in pilgrimages between Muttra and Jagannath, died at the latter place in 1527 A.D. Six of his followers settled at Brindaban, and the recognised leaders were Rupa and Sanatana, the reputed authors of the *Mathura Mahatma.* The special tenets of the Bengali Vaishnavas are the identification of Krishna with the supreme god; the identity of Krishna and Chaitanya as embodiments of the god; and the all-sufficiency of faith, such faith being adequately expressed by the mere repetition of the name. The connection of Krishna and Radha occupies an important position in the Gauriya Vaishnava creed. The followers of Swami Hari Das are a prosperous community at Brindaban and own one of the most conspicuous of the modern temples at that place. This is dedicated to Krishna under his title of Bihari Ji. The founder of the sect is said to have been a Sanadh Brahman, who was born at Rajpur, near Brindaban, in *samvat* 1441; and lived most of his life either within or in the immediate neighbourhood of the town. Hari Das imbibed the spirit of Chaitanya's teaching; but it is very doubtful whether he lived as early as *samvat* 1441. More probably he flourished at the end of the sixteenth and beginning of the seventh centuries A. D., and he was the author of only two short poems known as the *Sadharan Siddhant* and *Ras ke*

Pada. His successors, however, produced voluminous writings, but their tenets appear to differ little from those of the Gauriya Vaishnavas. More important are the Radhaballabhis, whose numbers, in Muttra, exceed those of any other district in the province. The founder of this sect was Hari Vans, the son of Vyasa, a Gaur Brahman of Deoband in the Saharanpur district. He was born at the village of Bad near Muttra in 1559 A.D., and was originally a Madhvacharya Vaishnava. His natural passions, however, induced him to exchange his celibacy for a married life; and to devote his adoration mainly to Krishna's mistress Radha, who was deified as the goddess of lust, and in a very secondary degree to Krishna himself. The sect takes its name from an image of Krishna, called Radha Vallabh, which was given to Hari Vans by a Brahman. This image was set up in a temple of the same name at Brindaban, which was built by a Kayasth disciple called Sundar Lal in *sambat* 1683 and is still owned by descendants of the founder. His second son, Krishna Chand, built a temple to Radha Mohan at the same place. Hari Vans was the author of two poems, the *Chaurasi Pada* and the *Radha Sudha Nidhi*, the latter of which is a piece of highly impassioned erotic verse. The Gosains, however, who accept his sensuous ravings as their gospel, are respectable men who lead a generally sober and intellectual life, in contrast to what might be expected from the tenets of their creed.

Other Vaishnava sects.

Of the whole number of Vaishnavites at last census 49,509 were returned as Ramanandis. This sect was founded by Ramanand, a disciple of Ramanuja, who made it his avowed object in founding a new sect to liberate his followers from the fetters of the earlier sect in matters both of form and doctrine. In contradistinction to the sects who regard Krishna as the chief incarnation of Vishnu, the Ramanandis assert the superiority of Rama and the necessity of the worship of Rama and Sita; but their other tenets are somewhat indefinite, and it is probably this indefiniteness which has led to the foundation of separate sects by so many of the followers of Ramanand. The numerically strongest of these sects are the Nanakshahis, numbering 1,560; Namdeo-panthis, 398; Dadupanthis, 130; Raidasis, 19; and Sainpanthis. The number of the last however was not recorded at the last

census. Amongst the adherents of the original sect and those of the later developments a purer tone of belief is manifest than among the sects devoted to the worship of Krishna, and the later ones have many of their followers amongst the lowest castes. Their principal gospel is the *Ramayana* of Tulsi Das, a work to which northern India owes much of the freedom it enjoys from the licentiousness which has disgraced some of those connected with the worship of Krishna or the *sakti* of the Tantras. The Bishnoi sect at last census numbered 22,551 adherents. But it is by no means certain that these figures are entirely accurate, for, owing to the similarity of Bishnoi and Baishnavi in the Persian script, mistakes in enumeration are apt to arise. This sect is numerically strongest in the Meerut division and in the districts of Agra, Muttra and Bijnor; and its name is said to be derived from the twenty-nine (*bis nau*) articles prescribed by the founder of the sect.* It had its origin in the districts of the Punjab which border on the west of the United Provinces, and this accounts for the peculiar distribution of the sect. The name Bishnoi is really derived from the prominence they give in their creed and worship to the god Vishnu, and they comprise members of all castes; but they try to sink their tribe in their religion, differ in certain ceremonial observances from other Hindus, and in Bijnor at any rate have certain affinities with Muhammadanism. The only other sect with numbers that exceed those of other districts is that of the Gobindpanthis, who in this district in 1901 amounted to 1,126 persons. The sect was founded by a mendicant named Gobind Das, who is buried at Ahrauli in the Fyzabad district, and its beliefs are theistic. Beyond this little or nothing is known about them.

Hindu castes.

According to the statistics of the last census the Hindu population of the district was composed of representatives of no less than 83 different castes, while in the case of 1,725 persons no caste was specified. Only a few of these castes, however, are of any great importance. There are five castes with over 50,000 members apiece, together accounting for 66·84 per cent. of the Hindu inhabitants: no others occur in numbers exceeding 20,000, while eight are represented by over 10,000 souls, an

* For an account of him *vide* Census Report, 1891, page 241.

additional 16·94 per cent. The remainder, 16·22 per cent., comprises persons belonging to a great variety of castes, only a few of which deserve special description.

First in point of numbers, though occupying almost the lowest place in the social scale, come Chamars, of whom there were 120,444 representatives, forming 17·71 per cent of the Hindu population. They are distributed fairly equally over the tahsils of the district, but form the most numerous caste only in Chhata and Sadabad. In Muttra they are outnumbered by Brahmans, in Mat by Jats, and in Mahaban by both Jats and Brahmans. They are somewhat more numerous west of the Jumna than in the east, and are for the most part employed in general and agricultural labour. Chamars.

In the second place come Brahmans, who, in 1901, numbered 115,477 souls or 16·98 per cent. of the Hindus. They hold a strong position in all tahsils, but especially in Muttra; and as might be expected they are fewest in Sadabad. The vast majority of the Brahmans of Muttra belong to the Sanadh or Sanaurhia subdivision: after this come Gaurs, but other subcastes are very scantily represented. Of these subcastes the only one which calls for particular mention is the Chaube. The Chaubes form a community of between five and six thousand persons, and have been from very ancient times celebrated as wrestlers. They still bear a good reputation as such, but they appear to have deteriorated as regards learning and many other virtues which were formerly imputed to them. Like the Pragwalas at Allahabad they are the recognised local cicerones, and haunt the most popular *ghats* and temples, ready to take charge of the first pilgrim that comes along and is likely to pay handsomely for their services. Many, however, have their recognised clients even in distant parts of India, and often a hereditary attachment is formed between the parties which passes on from father to son. One of the most noticeable peculiarities of the Chaubes is their reluctance to make a match with an outsider. If by any possibility it can be managed, they will always find bridegrooms for their daughters among the residents of the town. This custom results in two rather exceptional usages, for marriage contracts are often made while one or even both of the Brahmans.

parties concerned are unborn; and little or no regard is paid to relative age. A Chaube, if his friend has no available daughter to bestow upon him, will agree to wait for the first grand-daughter. Many years ago a considerable migration of the stock was made to Mainpuri. Akin to Brahmans are the Ahiwasis, a caste which, according to the census return, is confined in these provinces to the districts of Bulandshahr, Muttra, Agra, Bareilly and Sultanpur. Out of a provincial total of 3,147 Ahiwasis at last census, 1,396 were enumerated in this district, and of this number all but 82 were in the Chhata tahsil. Their name is derived from Ahi, the great serpent Kaliya, whom Krishna defeated; and their first home is stated to have been the village of Semrakh, which adjoins the Kali Mardan ghat at Brindaban. The only body of them on the east of the Jumna furnishes the hereditary Pandes of the Baldeo temple, one of the wealthiest of the Muttra shrines, attached to which are several revenue-free villages in Mahaban. West of the Jumna they appear in no sacred character, but merely as landholders and cultivators. They are a prosperous community and affect masonry houses to live in. In appearance they are easily distinguishable, the men by their head-dress and the women by their way of wearing the hair. Formerly their chief occupation was the carrying trade, and they had practically a monopoly of the trade in salt from Rajputana. Railways have now ousted them from their old occupation. As this necessitated long journeys and prolonged absence from home on the part of the men, the tilling of their lands had to be left almost entirely to the women, and it is said that as an Ahiwasi village might be easily recognised by the number of carts, cattle and masonry houses, so his fields might be told by their careless and slovenly cultivation. Local prejudice denies them the appellation of Brahman. As a class, they are ignorant and illiterate, and it is popularly believed that the mother of the race was a Chamar woman.

Jats.

Third on the list come Jats, numbering 101,516 persons or 14·93 of the Hindu population. They are well distributed through all tahsils, but are most numerous in Mahaban, Chhata and Mat, in all of which extensive colonies of them are to be found:

in the first-named tahsil they form over 23 per cent. of the total inhabitants. In no other district of the province, except Meerut and Aligarh, does the number of Jats exceed that of this district. Both as landholders and cultivators they are the backbone of the agricultural classes. The Jats are divided into several subordinate clans each known as *pal* or *got*. Marriage within the *pal* or *got* is forbidden, and it is considered, as among Rajputs, a point of honour always to marry daughters into a higher *pal*, sons taking their wives from a lower one. As a matter of fact, however, marriage customs among the Jats are not very strict, because they are one of the castes which adopt *kirao*. By this custom marriage with a deceased brother's wife is legitimate. But the most peculiar custom is that regarding concubines. For, without marriage, a woman of any caste, *dharaicha*, may be taken into the house, and her children are considered to be of the father's caste and to have equal rights of inheritance with his other children; and not only so but, in some cases, the child of such a woman by any previous husband, of whatever caste, whom she may bring with her to her new home, has rights of inheritance in his step-father's family: such children are known as *lendra*. According to the census returns of 1891 the chief subcastes of the Jats in this district were the Barh, Sangeriyan, Khutel, Lathor and Bacharne, while others which had over 2,000 representatives apiece were the Bharangar, Sinsinwar, Sakarwar, Thenwar, Maini, Godhi, Chhonkar, Gadar and Rawat. The first-named had at that census twice the number of representatives of any other clan, and under it are probably to be included the Nohwar, Narwar and Pachahra Jats, who form so extensive a colony in Mat and Mahaban. The former take their name from their original place of settlement, Noh, and are so closely related to the Narwars that they are prohibited from intermarrying with them. They are descended from a common ancestor who lived in Jartauli of Aligarh, whence he was probably driven by Ibrahim Lodi* for rebellion. One of his sons called Rati Rao colonised Noh and the other Narwar. The children of Rati Rao gave up Noh to their family priests and founded the villages of Bhenrai and Bajana, whence they spread over the pargana:

* Cf. E. H. I., V., 104.

while a descendant of the brother who founded Narwar settled at Barauth. The Pachahras founded *taluqa* Aira Khera of Mahaban and then Dunaitia of Mat. Mahaban has a larger selection of Jat clans than any other tahsil, and here are found the majority of the Sangeriyans, Lathors, Bharangars, Sakarwars, Thenwars, Mainis, Godhis, Chhonkars, Gadars and Rawats. West of the Jumna reside for the most part Khutels and Sinsinwars, the former making up a compact settlement in the circle of villages which formed the old Sonkh *taluqa* in tahsil Muttra, and the latter, who are the fellow clansmen of the Rajas of Bharatpur, residing for the most part in Chhata. The Jats of the district are as a whole a fine, well-made set of men, but turbulent and intensely clannish in spirit.

Rajputs. After Jats come Rajputs to the number of 66,717 persons or 9·81 per cent. of the Hindus. They are found for the most part in western Muttra. To the east of the Jumna they are quite an unimportant portion of the population, except in parts of Sadabad. The best represented clan is the Jadon, and after the Jadons come Chauhans, Jaiswars, Gahlots, Kachhwahas and Bachhals. Many other clans have small numbers scattered over the district. In the case of 21,436 persons, however, no clan was specified.

Jadons. The Jadons of Muttra number 12,830 souls, but are not recognised as equal in rank to those of the same clan in Rajputana, though it is not quite clear why they have fallen in estimation. There are in addition 1,621 Jadonbansis. Both these claim descent from Yadu, son of Yayati, the fifth monarch of the lunar dynasty; but the only pure descendants at the present day are those represented by the Raja of the small state of Karauli, west of the Chambal river, and those residing at Sabalgarh to the east of that river in Gwalior. Their lineage is traced back to Krishna, but the first historical name is Dharma Pala, 77th in descent from Krishna, whose title Pal has come down to the present Karauli Rajas. The clan is now represented in these provinces by the Raja of Awa, in tahsil Jalesar of the Etah district, who has fairly extensive landed possessions in Muttra: mention of these will be made later on. The Jadons own some villages in Muttra, but the main body of the clan is in Chhata.

Neither among the Chauhans, who number 5,106 persons, nor among the Gahlots, who amount to 2,931, is there any local family of distinction or importance; and both clans have lost a large portion of their landed possessions. They, together with the Bargujars, numbering 985, are reckoned the purest Rajput clans in the district; but, while Chauhans are found in all tahsils, Gahlots hardly come west of the Karwan river in Sadabad. Rajputs of impure descent, under the generic title of Gaurua,* are numerous. The best represented is the Jaiswar, which has 4,810 members and is found for the most part in Mat tahsil. According to the local tradition, the Jaiswar derive their name from the town of Jais in Oudh. They say that an ancestor of theirs, by name Jas Ram, first settled at Bhadanwara in Mat, and dispossessed Kalars. He was a leper who had been cured of his disease by a pilgrimage to the sacred places of Braj, and in acknowledgment of the divine blessings he constructed the Ram Tal at Sunrakh and made his home there. The Kachhwahas number 2,259 persons and reside for the most part in tahsil Muttra. Their ancestor, by name Jasraj, is traditionally reported to have come at some remote period from Amber, and to have established his family at the village of Kota, whence it spread on the one side to Jait and on the other to Satoha, Girdharpur, Palikhera, Maholi, Nahrauli, Naugama, Nawada and Jarsi. These villages at that time must have formed a continuous tract of country. Many of them, however, have now passed into other hands. The Bachhals to the number of 1,727 are chiefly found in tahsil Chhata. They are said to be Sisodia Rajputs who emigrated to the district from Chitor, 800 years ago. As they gave the name of Ranera to one of their original settlements, there can be little doubt that the emigration took place after the year 1202 A.D., when the chieftain of Chitor first assumed the title of Rana instead of the older *Raval*. The name Bachhal is derived from the Bachhban at Sehi, where the *guru* of the clan always resides. Of other Rajput tribes in the district the Panwars, numbering 1,753; the Pundirs, 1,268; the Rathors, 1,101; and the Solankhis, 832, may be mentioned.

Other Rajput clans.

* The stigma appears to arise from the permission of widow-remarriage.

Banias.

Banias, who follow Rajputs and number 50,377 souls or 7·41 per cent. of the Hindu population, are found for the most part in tahsil Muttra; elsewhere they are most numerous in Sadabad. Over one-half of the total number, or 28,494 persons, belong to the Agarwala subdivision, the only others well represented being the Baraseni and Khandelwal. The Bania caste has long been a powerful one in the district. Its chief men are wealthy and most of the petty money-lenders and by far the majority of the *patwaris* are of the same caste. The most important family is that of the Seths of Muttra, of whom mention will be made below; but there are several others, such as those of Raya and Hathras, whose landed possessions in the district are by no means inconsiderable.

Other Hindu castes. Koris.

A long interval separates Banias and the next numerically strongest caste, that of Koris. The latter number 18,579 souls, and are well distributed over all tahsils; they follow generally their traditional occupation of weaving and call for no particular notice. Faqirs, who come next on the list with 18,272 persons, include Bairagis, Gosains and Jogis. It is not unnatural to find a large number of Hindu ascetics in the sacred land of Braj, but Gosains only number 803. The term popularly means any devotee, whether he lives a life of celibacy or not, and is more particularly applied to the large body of men who ordinarily own and officiate at the numerous temples at Brindaban, Gokul and elsewhere. The most important of these are the Radhavallabhis of Brindaban and the Vallabhacharyas of Gokul. The head of the latter, Ramman Lal, once held a number of villages in *zamindari* right; and another large landholder is Gosain Girdhar Lal, late of the Udaipur state. Gadariyas to the number of 15,653 are well distributed over all tahsils and are chiefly employed in sheep-tending along the ravines of the Jumna. Next to them come Gujars amounting to 13,533 persons, chiefly in Chhata, Muttra and Mahaban. During the Mutiny the Gujars did considerable mischief and took a line of open rebellion. They were ultimately overpowered near Shergarh, and many of their villages were confiscated and given to Raja Gobind Singh of Hathras. In consequence of this a considerable emigration of Gujars

Faqirs. Gosains. Gadariyas. Gujars.

took place, and in 1881 only 7,180 of them were enumerated in the district. Ten years later not more than 7,430 were recorded but it appears that since then many have returned to their ancestral homes or spread over and taken up new quarters in Mahaban. The four remaining castes with over 10,000 representatives are Barhais, 13,290; Nais, 13,000; Kumhars, 12,179; and Kahars, 10,724.

Ahirs. Muttra is, according to the tribal tradition, the cradle of the Ahir race. The Ahirs say that in the days of Krishna they were the village Banias of Brindaban, and that those who possessed 1,000 head of cattle were known as Nandbans and that those with less were called Gwalbans. They, however, number only 9,188, all told, in Muttra, the majority being Nandbans. This division prevails over the central Doab and Bundelkhand, and the Gwalbans prevail in the lower Doab. Ahirs are fewest in Mat, where they only number 456, and are relatively scarce in Mahaban and Chhata. Kayasths, who number 8,841 persons, have much less power **Kayasths.** and influence in Muttra than they have in most districts, their place in petty offices being largely taken by Banias. There is no resident Kayasth landholder of importance. The other castes with over 5,000 members are Kachhis, Bhangis, Malis, Dhobis, Lodhas and Sonars, and of the remainder the only one which requires mention is the Dhusar. The Dhusar Bhargavas, **Dhusars.** as they are called, number 1,203 souls and are more numerous in Muttra than in any other district of the province except Banda. They take the first portion of their name from a hill called Dhusi or Dhosi near Narnaul, on the borders of Alwar, where their ancestor Chima or Chimand Rishi is said to have performed his devotion. They were formerly usually classed as a subcaste of Banias, but their pretensions to Brahminical origin are admitted by Brahmans themselves, and they are now commonly known as Bhargavas or "descendants of Bhrigu". Their headquarters in western India are Rewari in Gurgaon, whence they have emigrated into neighbouring districts and acquired considerable property and influence. "They combine," says Mr. Whiteway, "the office aptitude of the Kayasth with the keen scent for money-making and the flinty-heartedness to a debtor

characteristic of the Bania. They are, consequently, mostly hard landlords and wealthy men." They are noted for their rigid observance of religious ceremonies, and it is stated that none of their tribe have deserted the ancient religion for Jainism. Members of this caste were formerly hereditary *qanungos* of Muttra and Chhata, and they occasionally rose to high positions during the period of Muhammadan rule.

Occupations.

The majority of the inhabitants of Muttra are dependent more or less directly on agriculture for a means of support. The returns of the last census in 1901 show that 55·03 per cent. of the population were agriculturists. This figure, however, is well below the provincial average of 65·4 per cent. The industrial population amounted to 17·38 per cent. This class includes all those engaged in the preparation and supply of material substances, of which articles of food and drink accounted for 39·62 per cent. and textile fabrics and dress for 22·04 per cent. General unskilled labour, other than agricultural, made up 10·14 per cent., and personal and domestic service 7·69 per cent. Next came those who pursue a professional career, 3·17 per cent., followed closely by those who had means of subsistence independent of any occupation, 3·06 per cent. Commerce, transport and storage accounted for only 2·17 per cent; and at the bottom of the list were those who are employed in Government service and formed 1·36 per cent. This exhausts the entire population. The enumeration presents no remarkable feature.

Language.

The speech of the great mass of the population is that known as western Hindi, which is the common tongue of the districts on either side; and the returns of last census show that over 99 per cent. of the inhabitants spoke this language. The local dialect most in vogue differs from pure western Hindi in that the majority of the words in common use are derived direct from a Sanskrit source, Persian words being little used, and is known, after the country, as Braj Bhasha. In its purest form Braj Bhasha is to be found in use in the chief places of religious pilgrimage, that is to say, in the middle and west of the district: to the east it becomes much more closely asssimilated

to pure western Hindi.* The division of western Hindi known as Hindustani or Urdu accounted for 5 per cent. of those who spoke this form of the vernacular. The remaining dialects are not indigenous, but are spoken by immigrants. Thus 4,453 persons spoke Bengali, a high proportion due to the presence of large numbers of that people in Brindaban; 755 spoke English, 375 Gujarati, 240 Punjabi, 103 Rajasthani and the few others Pahari, Bihari and Gipsy dialects.

Literature.

The early literature of Muttra is very largely of a religious character, for here, in the city of Brindaban, were produced, in part at least, many of the works of Hari Das and other Hindu religious reformers or their disciples. The latter, however, were not in every case permanent residents of the district, and the only sect whose writings can be considered as essentially local are those of the Vallabhacharyas of Gokul. Vallabhacharya himself as we have seen did not live all his life at Gokul, but this place became the home of his son, Bithal Nath, a voluminous writer on theological subjects who had many pupils. One of the latter, by name Krishna Das, wrote a work called the *Prem Ras* about 1550. Apart from these religious writers there are a few names which deserve a passing mention. One Sur Das, a blind poet, who was born in 1483 A.D., went to Akbar's court. He lived most of his life at the Gaoghat at Muttra and died at Gokul in 1563. Another poet of local fame was Bhagwan Das, who flourished about 1515 A.D. Brindaban, during the 17th and 18th centuries, produced three authors of some note; one, by name Senapati, a devotee born in 1623 A. D., wrote a work known as *Kabya Kalpadrum;* another, Priya Das, who flourished about 1712, was a religious poet; while a third, Brajbasi Das, about 1770, wrote the *Braj Bilas*, an account of Krishna's life. During the same period one Kumar Mani flourished at Gokul and produced a work on composition, called the *Rasik-rasal*. At the present day, too, the literary output of Muttra is chiefly of a religious description; though occasionally verses and works on historical or educational matters are

* The chief peculiarities are noted in chapter I of Mr. Growse's Memoir. The etymology of local names is discussed in chapter XII of the same work, and a glossary is given in the appendix.

published. Madho Sudan Goswami, Radha Charan Goswami and Gobardhan Lal Goswami are three authors living at Brindaban who have produced a number of religious writings. The first is also the author of the *Atma Vidya*, a work on mesmerism, the *Basantill Kusrun*, a life of Queen Victoria, and the *Ammia Nunia Charitra*, a life of Chaitanya. Other modern works which may be mentioned are the *Puran Praman Sundarbh*, a commentary on the *Puranas* in Sanskrit by Pandit Udai Pershad Deo Sharma; the *Kuruvansa*, a history of the Kuru dynasty in Sanskrit, by Pandit Mukand Lal Deo Sharma; and a treatise on physic by Chaube Dip Ram.

Literary and religious societies.

Besides works by individual authors, a certain number of publications are issued by literary societies; and, as these are also mainly of a religious character, no apology is needed for treating literary and religious societies together. There are three religious societies at Brindaban: that known as the *Hitaishni Sabha*, with a membership of about one hundred, aims at removing the discomforts of the resident Bengalis. The *Vaishnava Dharma Pricharni Sabha* has some three hundred members and is maintained for the discussion of the religious principles of the sect whose name it bears: it meets fortnightly on the eleventh day according to the Hindu calendar. The *Vidya Dharma Vivardharmi Sabha* has some fifty members and meets every full moon: it has for its object the spread of Sanskrit literature. At Muttra a branch of the Theosophical Society, which has its headquarters at Benares, was started in 1891. Meetings are held every Sunday at a private house, but the attendance is small. The *Nigam Agam Mandili*, which was opened at Allahabad in 1894, strives to spread ancient and modern knowledge through the medium of the Hindi language. A large number of works are published by it, such as the *Bhagti Darshan, Yoga Darsan, Guru Gita*, and so forth; and it has a branch at Muttra. A local branch of the *Shant Ashram*, which is a sort of training school for ascetics, has been recently started and has attracted considerable support; while Swami Shivagan Acharya, its head, has written at Muttra some religious and moral treatises such as *Papopan, Bal Shiksha* and others. The Anjuman Islamia is a Muhammadan society which was established at Muttra in 1892 for the management of

the Jama Masjid and the protection of the Muhammadan religion. Kunwar Itimad Ali Khan of Sadabad is the president, and the principal Musalman residents of the district belong to it. The executive committee meets weekly, and general meetings are held twice a year, the principal business being the management of the endowments of the mosque. The only other society which is of a purely literary character is that known as the Jubilee Association. It was founded at Muttra in 1887 to commemorate the jubilee of the late Queen-Empress: it has about fifty members and maintains a reading-room and library in a hired room.

News-papers and presses. There are at present no newspapers published in Muttra. In 1900 there were four, with a limited circulation, which gradually failed for lack of subcribers. The only periodical publication is a religious magazine called the *Nigam Agam Chandrika*, published every two months from the Sudarshan Press by the Nigam Agam Mandili Society. Of printing presses there are fourteen in the district, thirteen being at Muttra and one at Brindaban. These are the *Mambai-ul-Alm* in Mandi Ram Das; the Muttra Press in Churiwala-ki-thok; the *Vidya Vinodh* at Samighat; the *Shiam Kashi* and *Braj Chandrade* presses in the Nai Bazar; the Bombay Mittra Press near the temple of Gobardhan Das; the *Aiyaz Haidari* in Katra Moti Lal; the *Gujar* Press near the house of Jyotishi Madho Lal; the Muttra *Bhushan* in the Satghara *muhalla*; the *Bishwa Karma* Press near the Holi ghat; the Star Press in the Sadr Bazar; the *Hardil Aziz* Press in the Bara of Jai Ram Das; and the *Sudarshan* Press in the Bara of Seth Dwarka Das. The Press at Brindaban is known as the Deokinandan Press and is situated at the Bhanwar ghat.

Propriet-ary tenures. The land tenures prevailing in this district are the same as those found throughout the province of Agra and present no peculiar features. At the present time the district contains 887 villages divided into 2,684 separate estates, with an average area of 342 acres apiece. Of this number 612, representing 22·48 per cent. of the whole area, are held in single and 429, or 8·96, per cent. in joint *zamindari* tenure: 498 estates or 11·53 per cent. are held in perfect *pattidari* and 867 or 44·91 per cent. in imperfect *pattidari*, while 111 or 6·25 per cent. are *bhaiyachara*. Of the

remainder, 166 estates are held revenue-free and one is the property of the Government. The proportions vary in different parts of the district. The single *zamindari* form of tenure is most common in Muttra tahsil, where it accounts for 36·96 per cent. of the land; in the other four tahsils the proportion ranges from 22·07 per cent. in Chhata to 13·02 per cent. in Mahaban. Similarly joint *zamindari* estates are most numerous in Muttra tahsil, the proportion of the land so held being 17·02 per cent.; next come Mat and Mahaban, where the proportions are 11·61 and 10·16 per cent. respectively. There are no estates of this description at all in Chhata. The perfect *pattidari* tenure is most frequently found in Mahaban and Sadabad, where 23·62 and 22·19 per cent. of the land respectively is held in it; while the imperfect form is commonest in Chhata and Mat, where such estates account for 63·76 and 54·42 per cent. of the soil respectively. In Mahaban and Sadabad too the proportions rise as high as 45·08 and 38·49 per cent.; while in Muttra tahsil the proportion is only 22·77 per cent. In Sadabad 15·67 per cent. of the land is held in the *bhaiyachara* tenure, but nowhere else does the proportion so held exceed 7·39 per cent. and the tenure, as such, has almost disappeared now in Mahaban. Nearly one half of the revenue-free estates lie in the Muttra tahsil, where they account for 12·99 per cent. of the whole area. There are 42 in Mahaban and 40 in Chhata, making up 7·28 and 3·17 per cent. of those tahsils: six lie in Mat and only one in Sadabad.

The figures for *mahals* may be compared with those of an earlier date to show how far the tenures in which the land in the district is held have undergone a change. From a return prepared in 1883 it appears that there were at that time 1,375 separate estates in Muttra. Of these 478 were held in single or joint *zamindari*, 47 in perfect *pattidari* and 345 in imperfect *pattidari* tenure, while no less than 505 were classed as *bhaiyachara*. The most remarkable point brought out by the comparison is the large decrease in *bhaiyachara* estates and it is the only one that calls for further explanation. It is probable too that some of the estates classified as imperfect *pattidari* in the return of 1883 were in reality *bhaiyachara* estates; and consequently

the decrease is larger than it appears to be at first sight. At that time the largest individual number of *bhaiyachara* estates existed in tahsil Mahaban. The number was large in Mahaban owing to the peculiar constitution of the Jat communities of Aira Khera, Ar-Lashkarpur, Madim, Sonkh, Sonai and several other villages: but many existed also in Chhata, where Jats are numerous. The tenure in which these estates were originally held was the *bhaiyachara* tenure to perfection. All the members of the brotherhood were regarded as descendants from a common stock. They shared in common, and all village transactions, including the payment of the village burdens and the distribution of the profits, were regulated by the custom of the brotherhood. Customs differed in different estates: in some ancestral shares were unknown, in others they were known and acted on. Where ancestral shares were unknown, a proprietor's rights in the estate were measured either by his actual cultivating possession or else by his separate possession as recorded in the *khewat*. In the latter case his share in the common land was governed by the proportion which his separate holding bore to the whole divided area. Where ancestral shares were known separate possession was generally recorded in the *khewat*, but sometimes it was not. Where it was recorded ancestral shares always governed rights in the common land and *sayar* receipts; but the separate possession according to the custom of the village might or might not be liable to rectification according to ancestral shares. Where separate possession was not recorded, a custom of separate cultivation always prevailed. For the distribution of the burdens also different customs were observed. In some estates the collections were so regulated that no profits at all remained. In such cases the revenue and expenses were paid by a *bachh* or rate. This *bachh* might either be paid by all alike, that is, both by tenants in the common land and by the landholders, or it might be paid by the landholders only. When paid by both tenants and landholders, this *bachh* was calculated according to the actual cultivation in the hands of each individual or according to the culturable area recognised as his specific share at the time of settlement. When the *bachh* was paid by the landholders only, the total revenue demand on and the common expenses of

the village were first totalled, against this was set off the money collected as rent from the tenants, and the remainder of the burden was distributed among the landholders according to the share of each. In other cases rent rates as opposed to revenue rates were collected from tenants and landholders alike, and the profits remaining over after the discharge of the revenue and expenses, were distributed according to shares.

Of the origin of these tenures it is not necessary to speak at any length. Where ancestral shares govern the transactions of a community, all the sharers are or are assumed to be the descendants of one man, and their shares in the property are the result of the laws of inheritance. Where, however, this fractional share is either not known or only in part governs the owner's interest in the village, the idea of separate ownership appears to have gradually crystallized out of the crude arrangements which existed when each member of the brotherhood cultivated as much of the area as lay in his power and thought only of cultivating profit. But whatever system was adopted it was unlikely that the system of undivided joint ownership would long survive the introduction of fixed settlements for a term of years. There are several influences which under this arrangement would strongly operate in the direction of partition. For example there would be the desire to appropriate the whole profits of a share instead of dividing it with the brotherhood; or the introduction of a stranger into the community, as the result of the sale or mortgage of a share, who was out of touch or sympathy with the other members; or the necessity for greater industry and more intensive husbandry as the number of the community increased; or the anxiety to get rid of joint responsibility. Thus, in process of time, the *bhaiyachara* tenure would naturally tend to pass into the *pattidari*; and the extent to which this has taken place during the last 25 years can be seen in part from the large increase in the number of *pattidari* estates.

Proprietary castes.

Of the various castes, Jats now hold the largest area, amounting to 240,611 acres or 26·2 per cent. of the total area, their holdings being larger than those of any other caste in every tahsil of the district. Next come Brahmans with 173,437 acres or 18·8 per cent., the second largest landholders in all tahsils except

Chhata, where they are surpassed by Rajputs. The latter, who own 121,853 acres or 13·2 per cent. of the district, hold 21·5 per cent. of the area of the Chhata tahsil but form a very insignificant portion of the land-holding body in Mahaban. Fourth on the list come Banias with 85,930 acres or 9·3 per cent., their possessions being greatest in Mahaban, Mat and Muttra and smallest in Chhata. Musalmans own 44,843 acres or 4·9 per cent. of the district: they are to be found as landlords in every tahsil, but they are most prominent in Sadabad. Next come Kayasths with 29,465 acres or 3·2 per cent., nearly two-thirds of this area being in Chhata but none of it in Mahaban; Dhusars, 16,460 acres, nearly all in Chhata; Marwari Brahmans, 11,456 acres in Chhata, Sadabad and Muttra; Gosains, 9,109 acres, nearly all in Muttra; and Khattris, 4,499 acres, in Muttra, Mat and Sadabad. The rest of the area of the district is divided among a large number of miscellaneous castes, of which Bairagis, Mahajans, Jaiswars, Golabpuras, Ahirs, Gujars, Mewatis and Sonars may be mentioned. These figures may be compared with those prevailing at the time of last settlement in 1879 to show how far changes have taken place in the holdings of the various castes. Jats have slightly increased their holdings, which amounted in 1879 to 24·8 per cent.; so too have Brahmans, Rajputs and Banias, who owned at that time 17·9, 12·3, and 8·7 per cent., respectively. These gains have been made at the expense of Musalmans and the miscellaneous castes; but the increases are in each case small. On the whole singularly little change appears to have taken place in the composition of the proprietary body of Muttra.

Large proprietors.

The largest estate in the district is a religious endowment, which is intimately connected with the leading family of the district. This family is known as that of the Muttra Seths. The great banking firm, of which the Muttra Seths are the representatives, was founded by a Gujàrati Brahman of the Vallabhacharya persuasion. His real name was Gokul Das, but he was generally known by the sobriquet of Parikh Ji, that having been his official designation when he held the post of treasurer under the Gwalior Darbar. He accumulated immense wealth and, being childless and on bad terms with his only brother at his death in 1826, bequeathed the whole to Mani Ram, one of his subordinate

agents and a Jaini by religion, for whom he had conceived a great affection. The will was fiercely contested by the brother, but after several years of litigation its validity was finally declared by the highest court of appeal. Mani Ram died in 1836, and the inheritance devolved on his eldest son, Seth Lakhmi Chand, who greatly distinguished himself in the Mutiny. On the latter's death in 1866 the management of affairs passed into the hands of his two brothers, Gobind Das and Radha Krishna, Seth Lakhmi Chand's son, Raghunath Das, having but little aptitude or talent for business. Before Lakhmi, Chand's death however, under the influence of the learned scholar, Swami Rangacharya, Gobind Das and Radha Krishn had become converts to Vaishnavism and between 1845 and 1851 constructed, at a cost of 45 lakhs of rupees, the large temple of Rang Ji at Brindaban. On Radha Krishna's death in 1869 the sole surviving brother, Gobind Das, became the recognized head of the family. In acknowledgment of his many distinguished public services the companionship of the Star of India was conferred on him on January 1st, 1877, but he did not live long to enjoy the distinction : he died twelve months later, leaving, as his joint heirs, his two nephews Raghunath Das, son of Lakhmi Chand, and Lachhman Das, son of Radha Krishn. The latter received the personal title of *Raja* and the companionship of the Star of India. He died in 1900, leaving two sons, Seths Dwarka Das and Damodar Das, the latter of whom (a ward of court) now represents the firm. The prosperity of the house has very much declined. At a time of very grave pecuniary difficulty the Nawab of Rampur came to the rescue of Raja Lachhman Das with a large loan. The acts of public beneficence performed in past years by the Muttra Seths are very numerous; and one of the managers, Narayan Das, received in 1880 a dress of honour from the Lieutenant-Governor at a public darbar at Agra in recognition of his services during the famine of 1877-78. The endowment of the temple of Rang Ji in this district consists of ten whole villages and parts of fifteen others assessed to a demand of Rs. 44,462. Three villages of the endowment were conferred on the temple by Raja Man Singh of Jaipur : and there are twenty others lying in the Agra district. The management of this endowment was handed over to Swami

Rangachariya himself. In 1868, on account of the misconduct of his son Srinivasacharya, Swami Rangacharya transferred the management to a committee which was bound on his death to appoint a successor. The committee consisted of six members, of whom Seth Narayan Das was for many years the most active member, all the temple property being entered in his name.

The well-known property, called the "Lala Babu's" estate consists at the present time of 13 whole villages and parts of two others in Muttra, as well as a number of villages in Aligarh and Bulandshahr. The Muttra villages pay a revenue of Rs. 33,379. Krishna Chandra Sen, *alias* "the Lala Babu", was by caste a Kayasth and was descended from a wealthy merchant and proprietor of Kandi in Murshidabad. He held office under the Government first in Burdwan and then in Orissa and, when about thirty years of age, came to settle in the holy land of Braj. Here his great uncle, Radha Gobind, had founded a temple of Radha Ballabh and a rest house for travellers: besides this he enclosed the sacred tanks at Radha-kund with handsome *ghats* and terraces of stone. When some forty years of age Krishna Chandra Sen renounced the world, and in the character of a Bairagi continued for two years to wander about the woods and plains of Braj, begging his bread from day to-day until the time of his death, which was caused by the kick of a horse at Gobardhan. In these rambles he was frequently accompanied by Mani Ram, father of the famous Seth Lakhmi Chand, who also had adopted the life of an ascetic. In the course of the ten years which the Lala Babu spent as a worldling in Muttra he contrived to buy up all the villages most noted as places of pilgrimage at an almost nominal price, on the assurance that he intended strictly to preserve the hallowed spots. The villages so acquired were fifteen in number, namely Jau, Nandgaon, Barsana, Sanket, Karahla, Garhi, Hathiya, Muttra, Jait, Maholi and Nabipur; and to these must be added the four Gujar villages of Pirpur, Gulalpur, Chamargarhi and Dhimri.

The Lala Babu estate.

The Jat families of Mursan and Hathras deserve special notice, for they are the only large landed proprietors now existing, who are recorded as having held property at the

The Jat families of Mursan and Hathras.

annexation. The estate owned by Raja Datt Prasad Singh Bahadur of Mursan in this district consists at the present time of twenty-one villages, owned wholly or in part and paying a revenue of Rs. 10,696; while that of his kinsman, Kunwar Mahendra Partab Singh, comprises eight whole villages assessed to Rs. 9,414 land revenue. The founder of the family was a Jat by name Makhan Singh who came to the neighbourhood of Mursan from Rajputana about 1600 A. D. His great-grandson, Nanda Ram, who bore also the title Faujdar, died in 1696, leaving 14 sons. The eldest son, Zulkaran Singh, having predeceased his father, the bulk of the property passed into the hands of the second son, Jai Singh, with whom was associated, until his death in 1750 A. D., the seventh son, Bhoj Singh. These conferred on Khushhal Singh, son of Zulkaran, the two villages of Rahatpur and Mankroul for his support. When Khushhal Singh grew up to manhood he attracted the attention of the Wazir, Sa'adat Khan, and from him obtained the farm of the *taluqas* known as Mursan, Dayalpur, Gopi and others. He was succeeded by his son, Puhup Singh, who, after being several times driven from his estates, managed to recover and greatly extend them. Puhup Singh was the first of the family to assume the title of Raja and died in 1798, leaving the inheritance to his son, Raja Bhagwant Singh. Meanwhile the property of Jai Singh, second son of Nand Ram, had descended in the direct line to Thakur Naval Singh of Beswan and Thakur Daya Ram of Hathras. The power of the latter in 1803 was found to extend over the *taluqas* of Mat, Mahaban, Sonai, Raya, Hasangarh, Sahpau and Khandauli; while Bhagwant Singh held Sadabad and Sonkh. At the annexation Lord Lake left both chieftains in possession of these tracts; and for some years the British Government pursued the same policy, "as their resumption was considered to be calculated to excite dissatisfaction and it was an object of temporary policy to conciliate their confidence". The reluctance, however, on the part of the paramount power to enquire into the validity of the title by which its vassals held their estates was naturally construed as a confession of weakness: both chiefs claimed to be independent and assumed so menacing an attitude that it became necessary to dislodge them.

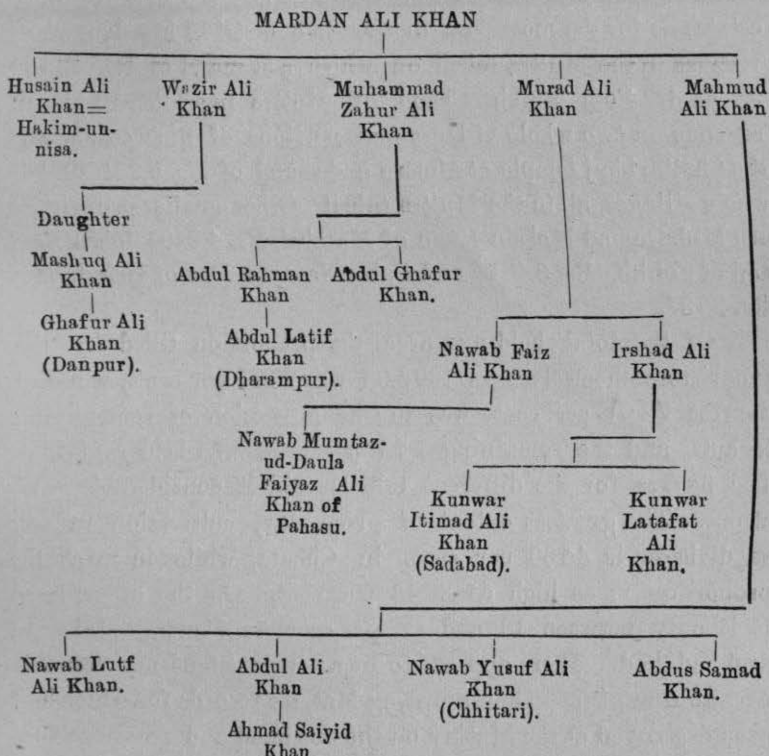
A force was accordingly despatched against them under Major-General Marshall. Mursan was reduced without difficulty, but Hathras had to be subjected to a regular siege. On February 21st, 1817 the place was invested and, on negotiations for surrender falling through, fire was opened on it from forty-five mortars and three breaching batteries of heavy guns. On the evening of the same day a magazine exploded and caused such havoc that Daya Ram gave up all for lost and fled away by night, first to Bharatpur and ultimately to Jaipur. His fort was dismantled and his estates were all confiscated, but he was allowed a pension of Rs. 1,000 a month for his personal maintenance. On his death in 1841 he was succeeded by his son, Thakur Gobind Singh, who remained loyal and rendered considerable services at the Mutiny. On him were bestowed the title of Raja, a cash sum of Rs. 50,000 and eight confiscated Gujar villages in Chhata tahsil, besides five villages in Bulandshahr. Raja Gobind Singh died in 1861, and his widow adopted Hargobind Singh, the son of Thakur Rup Singh of Jatoi, a descendant of Jai Singh. The adoption was vigorously opposed by Kesri Singh, son of Nek Ram, who was an illegitimate son of Thakur Daya Ram; but after its validity had been upheld the title of Raja was formally continued by the Government to Raja Har Narayan Singh from January 1st, 1877. Raja Har Narayan Singh died in 1895, and was succeeded by an adopted son, Kunwar Mahendra Partab Singh, a minor. The family have resided for many years at Brindaban. Of the Mursan branch little need be said. Raja Bhagwant Singh submitted to the orders of the Government; was succeeded by his son, Tikam Singh, who displayed conspicuous loyalty at the Mutiny; received a grant of several villages and, shortly before his death in 1878, was created a C.S.I. He was succeeded by his grandson, Raja Ghansham Singh, who, towards the end of his life, retired from public life and took up his residence at Muttra, where he died in 1902. Kunwar Niranjan Singh, who lives at Beohain in Mahaban, belongs to the Mursan branch of the family.

Muhammadan families.

The oldest Musalman family in the district is that of the Saiyids of Mahaban. It claims descent from one Sufi Yahya, an adventurer of Meshed, who recovered the fort from the Hindus

in the reign of Ala-ud-din. These Saiyids are not, however, in affluent circumstances. Their ancestral estate consists, in addition to part of the township of Mahaban, of the villages of Goharpur, Nagara Bharu and Shahpur Ghosna. In Sadabad resides the only Muhammadan family of any importance in the district. It is a branch of the well-known Lalkhani stock, the head of which resides in the Bulandshahr district. The Lalkhanis trace back their descent to one Kunwar Partab Singh, a Bargujar Rajput, who joined Prithviraj in his expedition against Mahoba. Eleventh in descent from him was Lal Singh, who received the title of Khan from the emperor Akbar. His grandson, Itimad Rai, embraced the faith of Islam in the reign of Auranzeb, and the seventh in descent from that grandson, Nahar Ali Khan, joined his nephew Dunde Khan in opposing the English, thereby forfeiting his estates, which were conferred on his relative Mardan Ali Khan, in or about 1807 A. D. It was the son of Dunde Khan, by name Ranmast Khan, who was given in 1803 the farm of the Nohjhil pargana. Two others of his sons obtained villages in the same pargana by purchase, but were driven out by the villagers in the Mutiny, and then joined the rebels. Their estates were accordingly confiscated after the Mutiny. The eldest son of Mardan Ali Khan was called Husain Ali Khan and inherited the Sadabad property, which had been purchased by his father; the second, Wazir Ali Khan, received the Danpur estate; the third, Muhammad Zahur Ali Khan, obtained Dharampur; the fourth, Murad Ali Khan, received Pahasu; and the youngest, Muhammad Mahmud Ali Khan, was given Chhitari. Husain Ali Khan, who is the only one that concerns us here, died childless, and the property passed to his widow, Musammat Hakim-un-nisa. It was managed on her behalf by her nephew Kunwar Irshad Ali Khan, who died in 1876. She was succeeded by his son Itimad Ali Khan. The latter is the present head of the family in the district and shares the property with his brother, Kunwar Latafat Ali Khan. The family, in commemoration of their descent, retain the titles of Kunwar and Thakurani and observe many old Hindu usages in their marriage and other social customs. The following table gives the pedigree of the

family and shows its relationship to the houses of Pahasu and Chhitari. The estate of Kunwar Itimad Ali Khan is at present under the management of the Court of Wards and consists of two whole villages and parts of three others in Mat and Sadabad, assessed to a revenue of Rs. 5,273. That of Kunwar Latafat Ali Khan comprises four whole villages and parts of twelve others, all except one in Sadabad, assessed to Rs. 19,718.



Other large proprietors. There are several other large proprietors in Muttra who deserve mention. Their estates have all been for the most part acquired in fairly recent times. Babu Kalyan Singh of Muttra, the heir of Lala Jagan Prashad, an honorary magistrate, owns eight whole villages and parts of 36 others in all tahsils except Sadabad; on these he pays a revenue demand of Rs. 27,612 a year. The estates of Bohra Gajadhar Singh of Jagdishpur lie, with the exception of one village, wholly in Mahaban. He

owns portions of 33 villages and pays a revenue demand of Rs. 28,868. Another large property is recorded in the name of the temple of Thakur Dwarka Dhis at Muttra. The temple owns 13 whole villages in Mat and one in Mahaban, besides shares in 17 others (13 in Mat and 4 in Muttra), assessed to a revenue of Rs. 21,144. Lalas Sita Ram and Kausal Kishor of Muttra own one whole village and shares in nine others in Sadabad, assessed to a demand of Rs. 4,513. The Raja of Awa, whose estates lie for the most part in the Etah district, has five whole villages in the Muttra tahsil, on which a demand of Rs. 12,704 is paid. Seth Bhikh Chand of Muttra pays Rs. 10,143 in revenue on two whole villages and portions of nine others, and the Chattarbhuj temple at Muttra a demand of Rs. 6,931 on two whole villages, all in the Muttra tahsil. Other smaller proprietors are Muhammad Mohsin Khan of Karahri, Rs. 4,220; Bohra Ram Lal of Sonkh, Rs. 3,481; and Babu Narayan Das of Brindaban, Rs. 2,737.

Cultivating tenures.

Of the total holdings area the proportion tilled by the proprietors themselves in 1907-08 was 26·71 per cent., while of the rest 72·01 per cent. was in the possession of rent-paying tenants, and the remaining 1·28 per cent. was held rent-free. The figures for the different tahsils exhibit considerable variations. The greatest extent of proprietary cultivation in any subdivision is 44·60 per cent. in Chhata, while in Mat the proportion is as high as 30·48 per cent. On the other hand it is only between 16 and 17 per cent. in Muttra, Mahaban and Sadabad. There appears to be a constant tendency for this area to diminish. Thus, omitting Mat, the records for which had been destroyed at the Mutiny on the one hand and pargana Kosi in which the land cultivated by proprietors was exceptionally large on the other, Mr. Whiteway, the settlement officer, found that the area of proprietary cultivation in the district was 35·71 per cent. in 1848-50, when the records were first revised, and only 30·17 per cent. at the time of the settlement in 1879. When the latter was carried out, the proportion of *sir* land was 62 per cent. in Kosi and over 44 per cent. in Chhata, while in Mat it was over 30 per cent. It is clear, therefore, that there has been but little change in the area tilled by proprietors in the two northern-

most tahsils of the district, and that the loss has almost wholly fallen on tahsils Muttra, Mahaban and Sadabad. In Mahaban the change during thirty years has been from 28·94 to 16·23 per cent., and in Muttra and Sadabad it has been almost as large. The chief reasons to be assigned for this change are on the one hand a more accurate system of record, land held by tenants being frequently in the past recorded as sublet *sir* or *khud-kasht*; and on the other the transfers of proprietary rights to non-resident and non-cultivating owners. Moreover proprietors appear now to find it more profitable to lease some of their land and confine their own farms to smaller areas. No statistics of the number of holders in *sir* land are available at the present time, but the practice among proprietors of letting land to tenants in preference to cultivating it themselves had begun before the last settlement. Mr. Whiteway found that the average *sir* holding had decreased from 9·5 to 8 acres on the east of the Jumna and from 9·8 to 7·8 acres on the west of that river. These returns only serve to illustrate the process at work, for the figures for the Mat and Kosi parganas were excluded; and it is there that self-cultivating proprietors are most numerous, the distinction between proprietors and tenants being in many villages not well defined. As evidence of the increasing tendency of proprietors to let their land in preference to cultivating it themselves it may be noted that, in 1907-08, the proportion of land sublet was no less than 23 per cent. of the total holdings area in Sadabad, over 22 per cent. in Mahaban, between 15 and 16 per cent. in Muttra and Mat, and only 11 per cent. in Chhata.

Rent-paying tenants.

The rest of the cultivating body is divided into the two great classes of tenants-at-will and tenants with rights of occupancy. At the present time the former hold 48·27 and the latter 23·74 per cent. of the total holdings area, or if those tenants who have held the same land for twelve years or more be included under the head of occupancy, the proportions are 39 for occupancy-tenants and 33 per cent. for tenants-at-will. The proportions of land held by different classes of tenants have greatly changed during the past sixty years. In 1848 occupancy-tenants held but 18·9 per cent. of the area,

excluding Mat and Kosi, and at the last settlement over 36 per cent. On the latter occasion it was remarked that one of the most striking features of the tenures of the district was the large area held by tenants with occupancy rights, and their increase was further illustrated by the proportion of holders. Thus it was found that the proportion of holders of land in occupancy right in the district, excluding Mat and Kosi, had increased from 15·4 per cent. in 1848—50 to 33·4 per cent., in 1879 east of the Jumna, and from 20·8 to 40·9 per cent. west of that river. Since 1879 the increase in this area has been small, even including in the occupancy area the land held by tenants-at-will for over twelve years. The area is largest in Mahaban, where it amounts to 47 per cent.; while both in Muttra and Sadabad it is 43 per cent. It is lowest in Mat and Chhata, with 32 and 35 per cent. respectively. The increase has been greatest in Sadabad, where it amounts to 16 per cent., and next comes Chhata with 12 per cent., while in Muttra there has been a slight decrease of 3 per cent. If the land held by tenants-at-will for over twelve years be not included in the occupancy area, it is found that the area held by non-occupancy tenants has increased since last settlement by over 30 per cent. in Muttra; over 21 per cent. in Mahaban; 10 per cent. in Sadabad; 8 per cent. in Chhata and about 4 per cent. in Mat. The two last are the tahsils in which the area tilled by proprietors themselves has remained practically unchanged; and the figures further illustrate the fact that in these parganas less of the cultivation has been abandoned to tenants than in Muttra, Mahaban and Sadabad.

Cultivating castes.

The chief cultivating castes are Jats, Brahmans, Rajputs, Chamars, Banias and Musalmans. In the trans-Jumna tahsils Jats hold a far larger area, whether as cultivating proprietors or as tenants, than any other caste. Next to them come Brahmans, Rajputs and Chamars. West of the Jumna Jats still hold the first place: but Rajputs are second on the list. Taken as a whole, Jats, Brahmans and Rajputs cultivate about 80 per cent. of the whole area on the left bank and about 72 per cent. on the right bank of the river. Jats prevail in northern Chhata, northern Mat, Muttra, Mahaban and Sadabad west of the Karwan river. Rajputs are the chief

cultivators in southern Mat and Chhata, while Brahmans predominate in Sahpau, east of the Karwan river. Chamars hold large areas in Sadabad, Mahaban, Muttra, Chhata and northern Mat; while Banias and Musalmans are found mostly in Sadabad and Mahaban. The rest of the cultivating body comprises a host of miscellaneous castes such as Gadariyas, Ahirs, Kachhis, Barhais, Mallahs and Nais. They are distributed over all tahsils.

Rents. Rents in this district are universally paid in cash and not in kind, there being no land recorded as grain-rented. Cash rents vary according to the locality and nature of the soil, the form of tenancy and, to a very small extent, the caste of the tenant; for there is no universally recognised custom in Muttra under which certain castes pay lower rents than others. Of the chief cultivating castes, Brahman tenants-at-will pay the highest rate. There are two apparent exceptions, however, namely Kachhis and Mallahs. The former pay high rents because of their well-known cultivating industry, and the latter pay low rents because the chief portion of their holdings lies in the pure Jumna sand, where at a great expenditure of manure they raise melons. It is on the whole probably true that the low-caste rate is higher than that paid by high-caste tenants; but the rule is not without its exceptions. Frequently the phenomenon arises from purely local causes. A noticeable feature of the cis-Jumna parganas, but especially of Chhata, is the absence of real rent-rates. This is due to the peculiar privileges enjoyed by the tenants and is the result of the constitution of the village communities. In many of the *bhaiya-chara* villages tenants are not required to pay more than the share of the Government revenue and village expenses that is proportionate to the land held by them. They hold in fact at revenue rates. In these villages the bulk of the land is cultivated by the members of the brotherhood themselves. The surplus land alone is held by tenants; and, as the only contribution required from cultivating proprietors by the village council is their quota of the land revenue and other expenses, the custom has grown up of dealing with any tenants there might be in the same way. In fact, the principle which originally made

cultivating possession synonymous with ownership has been instinctively extended to the ordinary tenant who does not belong to the brotherhood. The distinction between rent proper—the letting value of the land—and revenue is thus obliterated in these *bhaiyachara* villages.

Rental incidences.

At the last settlement the average recorded rent paid for each acre of cultivation was Rs. 3·74 or nearly Rs. 3-12-0 for each acre. Occupancy tenants paid Rs. 3·43 and non-occupancy tenants Rs. 4·06, the area of land in each case being very nearly equal. The relation between the rates of the two classes varied to a considerable extent in different tahsils. While the advantage in favour of the occupancy tenant averaged 16 per cent. throughout the district, it was no less than 22 per cent. in Mahaban, 21 per cent. in Nohjhil, 20 per. cent. in Mat and 13 per cent. in Sadabad. On the other hand it dropped to 3 per cent. in Muttra, and the occupancy tenants' rental was actually higher than that of tenants-at-will in Chhata and Kosi. The rates paid in the two latter parganas, however, are not true rents; for under the peculiar system prevailing in the *bhaiyachara* villages a large number of tenants are privileged to pay revenue rates; these have been noticed above. The amount paid also varied in different parts. The occupancy rental ranged from Rs. 5-0-1 per acre in Sadabad pargana to Rs. 2-11-10 in Muttra; while for tenants-at-will the highest rates were Rs. 5-8-10 in the former pargana, Rs. 5-5-3 in Sahpau and Rs. 5-3-1 in Mahaban, the lowest being Rs. 2-2-10 in Kosi.

Changes in rent.

From what has already been said it is clear that, in order to obtain a fair comparison between rents at earlier periods, the cis-Jumna tahsils, or at any rate the Chhata tahsil, should be disregarded owing to the absence of true economic rent. From a comparison of the revised records prepared in 1848—50 and those of the settlement concluded in 1879 it appears that there had been an all-round rise of 22·9 per cent. in Sahpau, Sadabad and Mahaban. In the case of occupancy tenants the rise was in no case more than 18 per cent., while in the case of tenants-at-will it was 28 per cent. in Sadabad and 42 per cent. in Mahaban. The conclusion drawn by the settlement officer was that the general rent-rate had risen from 25 to 30 per cent. during the period, and this

agrees closely with the conclusions formed by other settlement officers in neighbouring districts such as Etawah and Aligarh. Since the last settlement rents have risen everywhere by almost as much again, the estimated increase being 19 per cent. in the case of occupancy tenants and 30 per cent. in the case of tenants-at-will. This rise is partly the result of the natural increase of the rental consequent on the enhancement of prices, the competition for land and similar economic causes, and partly of enhancement at the time of settlement, for the recorded rents were not accepted unreservedly by the assessing officers. Thus in parganas Sahpau, Sadabad and Mahaban the corrected rental before enhancement was Rs. 9,73,711, whereas the recorded rental after enhancement was Rs. 9,67,469 and the corrected rental Rs. 11,67,563. The average recorded occupancy rental in 1907-08 was Rs. 4·22 per acre and that for tenants-at-will Rs. 5·73. Both occupancy and non-occupancy rents are lowest in Chhata, where they average Rs. 3-1-10 and Rs. 3-13-6 an acre, respectively; and they are highest in Sadabad, where they average Rs. 5-9-4 for occupancy and Rs. 8-1-1 for non-occupancy tenants. Next comes Mahaban with Rs. 4-14-7 and Rs. 7-3-1 respectively, and this is followed by Mat with rates of Rs. 4-8-6 and Rs. 6-5-11, and Muttra with Rs. 3-11-4 and Rs. 4-11-2. The rise has thus been universal; but it is noticeable that in Chhata, where many tenants still remain who are privileged to hold at revenue rates, the occupancy rate has remained substantially unchanged. Sadabad and Mahaban are the parganas in which the rental has always been highest; but there has been a marked rise also in Muttra and Mat. The all-round rate paid by sub-tenants is Rs. 6·64, and as in the case of real tenants it ranges from Rs. 8-13-0 in Sadabad though Rs. 8-3-0 in Mahaban, Rs. 7-12-6 in Mat, Rs. 5-0-3 in Muttra to Rs. 3-9-4 in Chhata.

Condition of the people.

There are probably few districts in the province which have benefited so much from the extension of irrigation and the improvement in the means of communication as Muttra. These changes have naturally not been without a far-reaching effect on the population, the bulk of whom are devoted to agriculture or dependent on the trade in agricultural produce. As regards the houses and the clothes of the people, the changes that have taken

place are not so apparent as in the case of their food. Still the villages have a more marked air of prosperity, a desire for sanitation is spreading, and European or mill-make cloth has taken the place to a large extent of hand-loom fabrics. The indications of improvement in the food of the people are more clear. The best crops are grown on irrigated land only, and the proportion which irrigated land bears to dry has been steadily increasing. The better crops have consequently been grown in larger proportions, and more nourishing cereals are now more largely consumed by the bulk of the people. The increase of irrigation has further increased the relative productivity of the land; and as there has been a large rise in prices the cultivators are able to obtain higher values for their produce. The history of recent famines illustrates the power of resistance in the people against calamities; for, in spite of the increase in the price of the necessaries of life there is less distress now than there was thirty years ago, when these periodical visitations come round. This indicates that there must be a larger margin left for saving or for the conveniences as opposed to the necessities of life. Land has considerably increased in value. The average price of land transferred by private sale between 1837-38 and 1848—50 was Rs. 3·44 per acre, whereas from the Mutiny up to the conclusion of the settlement it was Rs. 13·98 per acre. From 1880 until 1900 land paying Rs. 3,07,207 land revenue in the aggregate changed hands by private sale at a price averaging 14 years' purchase; and during the last three years of the period the average was as high as 23 years' purchase, as against less than six years' purchase in the period between the Mutiny and the settlement. The unskilled and general labourers have probably fared as well as the agriculturists, for work is usually plentiful and wages have risen. In the towns the people are generally grain-dealers or landlords or money-lenders who are dependent on the agricultural population and whose prosperity varies with theirs; or else they are priests and mendicants who live on the offerings of the faithful or on the gifts of pilgrims whom they accompany on tour. To both of these the improved communications, which enable the food grains of the district available for export to be transported to the most convenient

markets on the one hand and which bring in an influx of strangers on the other, have been an unmixed advantage. There can be no doubt that as a result of this the absolute amount of capital in the district has largely increased. It is probably true that most of the agriculturists are indebted to the grain-dealers; but as the produce of husbandry becomes more certain the capital necessary to finance agricultural operations can be more easily borrowed and more easily repaid, and their dependence becomes less; while as economic conditions slowly change the benefits of the competition in the export trade are slowly filtering down to the cultivator who is gradually forcing the grain-dealer to give him a better price for his produce. As in so many other respects, however, there is a difference between the condition of the people in eastern and western Muttra. The inhabitants on the east of the Jumna have been now for many years able to pay very high rentals without any appreciable distress and, in spite of a certain amount of deterioration, have maintained a generally high degree of prosperity. An exception must, however, be made in case of the eastern villages of Mat which have suffered severely owing to a succession of unfavourable seasons. Signs of recovery nevertheless are not wanting. The liberality of the Government to this tract has been specially great. The people in Chhata and Muttra, on the other hand, have suffered on several occasions from drought, the waterlogging of the land and fever epidemics which have inpaired their strength; and it is generally admitted that the agriculturists in this tract are in a somewhat depressed state as a consequence of these successive calamities. Nor must mention be omitted of the terrible visitation of plague in 1908 which cost nearly 50,000 lives. This calamity will leave its mark on the census of 1911.

CHAPTER IV.

Administration and Revenue.

District staff.

For purposes of administration the district is in the charge of a magistrate and collector, who is subordinate to the commissioner of the Agra division. The sanctioned magisterial staff consists of a joint magistrate, who is a justice of the peace, two full-powered assistant or deputy collectors, and one with third-class powers. There are also a cantonment magistrate, five tahsildars and three benches of honorary magistrates in the municipalities of Muttra, Brindaban and Kosi. Those at Brindaban and Kosi are, when sitting as a bench, invested with the ordinary powers of a magistrate of the second-class, and consist of three members each, one, at Brindaban, holding office for life and the others for five years only or as long as they are municipal commissioners. At Muttra the bench consists of seven members, two of whom hold office for life and the rest either for a fixed period of five years or as long as they are members of the municipal board. Outside the municipalities there are two honorary magistrates; one, Chaudhri Sharif-ul-Hasan, sitting at Mahaban, has jurisdiction within the limits of the Baldeo police circle and the other, Lala Kanhaiya Lal, sitting at Raya, within the Raya police circle: their powers are of the third-class and they hold office for five years. The judicial courts comprise those of the district and sessions judge of Agra, the subordinate judge of Agra, and the munsifs of Muttra and Mahaban. The munsif of Muttra has jurisdiction in Muttra and Chhata, and the munsif of Mahaban in Mat, Mahaban and Sadabad tahsils. Sessions are ordinarily held by the district judge at Muttra on the third Monday of January, March, May, July, September and November. The remaining civil officials include the civil surgeon and his assistants, the district surveyor, the chaplain, the superintendent and deputy superintendent of police, the deputy inspector of schools and the postmaster. Of officials whose duties are not confined to the district, the executive

engineers in charge of the lower division, Agra canal, and the Mat branch division, Ganges canal, have their headquarters at Muttra.

Muttra is a military as well as a civil station, and in the cantonments is quartered a regiment of British cavalry, which forms part of the seventh or Meerut division. The cantonments have a total area of 2,343 acres and the administration of the area is in the hands of a committee consisting of the officer commanding the station, the senior medical officer, the garrison engineer, the district superintendent of police and the secretary of the cantonment committee. The income is derived partly from house and conservancy taxes and partly from a share of the octroi receipts and hackney carriage license fees levied in the municipality, and is supplemented by miscellaneous receipts such as grazing fees. Garris.

As now constituted, the district is divided into five tahsils, each of which is conterminous with a pargana of the same name. West of the Jumna are the Muttra and Chhata tahsils; and to the east those of Mat, Mahaban and Sadabad. This arrangement is the outcome of a large number of changes. In the days of Akbar the district or portions of it fell within three *sarkars* in the *subah* of Agra, namely Agra, Sahar and Kol. The *mahals* of *sarkar* Agra which comprised portions of this district were Muttra, Maholi, Ol, Mangotla, Mahaban, Jalesar and Khandauli; of Kol, Noh; and of Sahar, Hodal, Sahar, and probably Kamah. The subsequent history of the subdivisions is extremely difficult to trace. Jats, imperialists and Marathas at different times imposed names of their own creation on their acquisitions, and the old *Ain-i-Akbari mahals* were split up into numbers of smaller parganas or *taluqas* in a way that defies reconstruction. At the annexation in 1803 the cis-Jumna tract was divided between the parganas of Muttra, Farah, Sonkh, Sonsa, Gobardhan, Sahar, Shergarh and Kosi; while east of the river are found Sadabad, Sahpau, Raya, Mat, Mahaban, Sonai and Nohjhil. The *sarkar* Sahar of the *Ain-i-Akbari* appears to have disappeared in the reign of Aurangzeb. It is then that *sarkar* Muttra or Islamabad, as the courtly historians preferred to call it, is first heard

Formation of the district.

of. To the Jats is attributed the restriction of Sahar by the separate demarcation from it of Shergarh, Kosi and Shahpur, the last of which became later merged in the other two; the destruction of Ol and the creation of Farah; and the constitution of Sonkh and Sonsa out of the old *Ain-i-Akbari* pargana Mangotla. Gobardhan was created late in the eighteenth century by Najaf Khan, as a feof for Raza Quli Beg, out of Sahar and some villages of Sonkh. The whole of the tract fell to the British under the treaty of Surji Anjangaon in December 1803, but parts appear to have been almost at once transferred to favoured grantees. Nothing certain can be evolved from the records relating to the treatment of these parganas; but Sonkh, Sahar and Sonsa appear to have been at once handed over to the Raja of Bharatpur; Kosi and Shergarh to have been restored to Sindhia as a life provision for Musammat Balla Bai; Gobardhan to have been given free of assessment to Lachhman Singh, Jat, in return for the assistance rendered by his father, Ranjit Singh, Raja of Bharatpur, to Lord Lake; while Muttra and Farah were retained and added to the district of Agra. East of the Jumna there is less uncertainty, though matters are by no means clear. Sadabad was formed by the famous wazir of Shahjahan, Sadullah Khan, who founded the place of that name and subordinated to it all the surrounding country, comprising 200 villages of the old *mahal* of Jalesar and a few of Khandauli and Mahaban. Nohjhil does not appear ever to have been changed; but Mahaban was split up into Mat, Raya and Sonai during the period of Jat rule, the old pargana being at the same time much restricted but containing some villages which belonged to the later pargana of Sadabad. Sahpau and Mursan were also formed out of Jalesar, the former being increased by annexations from Sadabad. All these parganas with the exception of Nohjhil, which belonged to Farrukhabad, were at the outset attached to the district of Etawah: but in 1804 they were handed over to the newly formed district of Aligarh and remained part of that district until the year 1824. In that year the new district of Sadabad was created and comprised the whole trans-Jumna tract of Muttra in addition to the pargana of Jalesar. A military force had been stationed in

Muttra since 1803, but it was not until 1832 that the civil headquarters were transferred from Sadabad to Muttra and the civil district as we now know it formed. Muttra was then taken from the Farah tahsil of Agra and, together with Sonkh, Sonsa, Gobardhan and part of Sahar, was formed into a new pargana and tahsil called Aring. Further north, part of Kosi was joined to Sahar, and the two tahsils of Sahar and Kosi were constituted. In 1840 *taluqas* Sonkh, Madim, Dunaitia and Ar Lashkarpur in the north-east of Mahaban, along with some miscellaneous villages, were transferred to Muttra from Aligarh. During the disturbances attending the Mutiny the tahsil headquarters of Sahar were removed for greater security to Chhata, and in 1859 it was decided to retain them there permanently, the Sahar tahsil being renamed Chhata. In 1860 the separate tahsil of Nohjhil was abolished and amalgamated with Mat to form the present Mat tahsil. In 1867 the headquarters of the sadr tahsil were moved from Aring to Muttra, and seven years later pargana Jalesar was transferred to Agra. The only other change that affected the area of the district was made in 1878, when 84 villages of the Farah tahsil of Agra were attached to Muttra. From that year the boundaries of the district have remained unchanged, but its internal constitution was modified in 1894 by the abolition of the Kosi tahsil and its absorption in Chhata.

Fiscal history.

Owing to these changes the fiscal history of the district is rather difficult to follow. It may be gathered from the history of the formation of the district given above that the two portions lying on either side of the Jumna have been subjected to entirely different treatment; for it was not until 1832 that the district became the administrative unit as we now know it. In dealing with the fiscal history of Muttra, therefore, it will be convenient to treat each tract separately. But before a detailed description of the earlier settlements is proceeded with it is necessary to sketch in outline the general lines on which they ran; for the principles of settlement were laid down by regulations which were applicable to the whole. The arrangements for the first year after the annexation were merely provisional, for some time elapsed before the British possession was real as well

as nominal. On October 11th, 1804, the commander-in-chief issued a proclamation laying down how the arrangements for *fasli* 1212 (1804-05) were to be made: and it was these rules which were incorporated in and enlarged by Regulation IX of 1805. This regulation provided that there should be a triennial settlement from June 1805 to May 1808, then another triennial settlement lasting from June 1808 to May 1811, to be followed by a quartennial settlement from June 1811 to May 1815: at the expiry of this period a permanent settlement was to be granted for all lands in a sufficiently advanced state to allow of it. The principles of settlement to be adopted were also laid down, though curiously enough those of assessment were not expressly stated. Apparently 10 per cent. of the estimated assets only were to be allowed as profit to the proprietors. Engagements were to be taken for revenue only, and only from persons in actual possession, other claimants being directed to make good their claims in the civil court. Landholders who did not engage were to receive *nankar* at the usual rate not exceeding 10 per cent. on the *jama*; and, where possible, independent landholders were to be settled with separately from *taluqdars*. Where there were no proprietors, the village was to be held in direct management, tenants paying the Government five-eighths of the produce where the land was fully cultivated, one-fourth in new waste, and one-eighth in fallow land brought under cultivation. At the end of this triennial settlement the next settlement was to be made for three years. From the full proceeds of the village, *nankar* at the usual rate was to be deducted, and the new revenue was to be the old revenue *plus* two-thirds of the difference between it and the proceeds calculated after the deduction of *nankar*. In the quartennial settlement the same procedure was to be adopted, but only three-fourths of the difference were to be taken. Long before 1815, however, a change of procedure was adopted. First, by Regulation X of 1807, two commissioners were appointed who were to superintend the second triennial settlement and also the introduction of the permanent settlement: while it was laid down that the assessment, which would become permanent subject to the consent of the Board of Directors, was to be the *jama* of the last year of the quartennial settlement.

Before the end of the time fixed, the Court of Directors had signified their disapproval of the procedure and Regulation X of 1812 was passed. This authorised the commissioners to enquire into and report on what estates were in a sufficiently advanced state of cultivation to receive a permanent settlement. In these, subject to the confirmation of the Board of Directors, it was decided to conclude a permanent settlement, while with the remainder it was proposed to make a settlement for three or five years. In the meantime a new settlement was made lasting till the end of May 1820. The enquiries of the commission effectually shelved for the time the question of a permanent settlement and the current arrangements were continued for five years more, or up to May 1825, by Regulation IX of 1818; and again, by Regulation IX of 1824, for a further period of five years or until such time as a new settlement had been concluded by the collector under Regulation VII of 1822. Settlements were made under the last-named regulation for Sahpau, Sadabad, Mahaban, Sonai, Raya (now included in Mahaban), and four villages in Mat; while in the remainder of the district they were either made under that regulation and immediately revised under Regulation IX of 1833, or made directly under the latter ordinance. Omitting the last revision of 1879, therefore, which is still current, there have been four settlements in the district; firstly the initial triennial settlement from 1805 to 1808; the second triennial settlement from 1808 to 1811 which was continued to 1815; and the third or quinquennial settlement, which was continued till the revision under Regulation VII of 1822 in Sadabad, Sahpau, Mahaban, Sonai,* Raya,* and four villages of Mat, till the revision under Regulation IX of 1833 in the rest of Mat and Nohjhil,† or until the combined revision under Regulation VII of 1822 and IX of 1833 which had effect in the rest of the district.

Early settlements in the trans-Jumna tract.

It has already been noted that the trans-Jumna parganas of Muttra were in 1804 included in the Aligarh district, while those on the opposite bank of the river fell within the jurisdic-

* These were, however, revised in 1844 under Regulation IX of 1833.

† There were also some villages in Sonkh, Madim, Dunaitia and Ar Lashkarpur transferred from Aligarh in 1840 which were settled under this regulation.

tion of the collector of Agra. This division of control between different officers with different leanings accounts for the different treatment meted out to the proprietary bodies in the two portions of the district; for, while the makers of the early Aligarh settlements leaned to a *taluqdari* arrangement, the Agra settlements were made with the cultivating bodies. The first triennial settlement in the trans-Jumna parganas was made by Mr. Russell, and in all of them *taluqdars* were admitted to engagement either as such or as farmers. Daya Ram of Hathras held Mahaban, Mat, Sonai, Raya and Sahpau, together with other parganas not now in Muttra, in farm; Raja Bhagwant Singh of Mursan held *taluqa* Ar Lashkarpur and some villages of Sadabad, as a *taluqa* and the rest of Sadabad with Sonkh, Madim and Dunaitia, in farm; while Ranmast Khan held Nohjhil. The farm of Nohjhil to Ranmast Khan was especially ordered as a means of conciliating a powerful rebel; and Daya Ram and Raja Bhagwant Singh were recommended to the collector by His Excellency the Commander-in-Chief. None of them, however, remained long in possession of the estates which had, in flagrant disregard of the rights of the actual proprietors, been handed over to their extortions. The first to fall was Ranmast Khan. He was never more than a half-subdued rebel, and his insubordination culminated in an armed attack on the village of Musmina. A warrant was issued for his apprehension, and after but two years of farm a *zamindari* settlement was concluded with the proprietors. As regards Daya Ram and Raja Bhagwant Singh, the reasons for giving them farms were in the first place political ones of a temporary nature; but as time went on and the country settled down, the evils of two powerful and turbulent *taluqdars* setting at defiance the power of the Government became more and more glaring. Their removal was accordingly very soon decided on, and to the commissioners appointed under Regulation X of 1807 was left the determination of the best method of carrying it out. These reached Aligarh in October 1808 and, as a result of their proposals, Daya Ram was finally excluded from the farm of the parganas now in this district, while *taluqdari* rights in Sonkh, Madim and Dunaitia were given to Raja Bhagwant Singh in part

compensation for similar treatment. The whole of this triennial settlement was a disastrous one in the district. The years 1806 and 1807 were years of scarcity, and though a reduction of three annas in the rupee was allowed to the landholders who had been admitted to engagement, no such allowance was accorded to the *taluqdars* who were left to deal as they liked with the proprietors under them. Their extortions were such that many years after, when the *zamindari* settlement was introduced, the parganas were found to be in a very impoverished condition. While the commissioners were making arrangements for removing the *taluqdars*, half the first year of the second triennial settlement had slipped away, and Mr. Trant, the acting collector of Aligarh, had been busy making preparations for a village settlement. His proposals for Mahaban, Sahpau, Sadabad, Mat, Raya and Sonai were forwarded to the Board of Revenue in December 1808, while those for Nohjhil were reported by Mr. Elliott in May 1809. This settlement was the most disastrous one ever made in the tract. The basis of the proposed *jama* was the assumed average demand of the previous six years, checked "by information collected from private sources"; while a progressive demand was adopted throughout owing to the impoverished state of the country from drought and the exactions of the farmers. Mr. Trant himself allowed that, as the demand of the third year was to become permanent, he was compelled to fix for that year a revenue which could not in so short a time be paid by the landholders out of improvements in cultivation although the full sum became realizable only in the third year. In this way the very measure of permanency of demand intended for the benefit of the proprietors was destructive to them; and, instead of being given a breathing space to recover the losses of the past, they were saddled with a demand based on the extortionate collections of rapacious farmers. It was in Sadabad that the effects of the settlement were most felt. The assessment itself was heavy; the landholders were "notoriously turbulent and expert in low intrigue"; and the accounts of the tahsildar were in the greatest confusion. Nearly Rs. 10,000 were remitted for the first year of settlement alone; while by the end of the first year of the quartennial settlement just one half of the estates in the tahsil had to

be farmed. In the other parganas such drastic measures were not necessary, and a few farms enabled the collector to realize the revenue. The arrangements for the quartennial settlement were made by Mr. Newnham in Nohjhil and by Mr. Fergusson in the other parganas. There was no resettlement in the regular sense of the term, but fresh arrangements were made in farmed villages and where landholders were in arrears or refused to engage. This settlement brought on the whole reductions; but that these were insufficient is shown by the heavy balances which occurred and by the frequent occurrence of sales and farms. Before the end of its term further reductions had to be carried out. By this time the Government had been convinced that the duties of the collectorate of Aligarh could not be efficiently performed by one man, and accordingly a subdivision was formed out of parganas Sahpau, Sadabad, Mahaban, Raya, Sonai and other tracts. This was put in the charge of Mr. Boulderson, whose headquarters were at Sadabad.* That officer carried out the arrangements for the quinquennial settlement. The deputation of Mr. Boulderson to Sadabad appears to have been productive of great benefits to the people generally, and his vigorous and careful administration and judicious distribution of burdens, following as it did on ten years of strong Government control throughout the province, wrought a rapid change. Though his assessment brought with it an enhancement, the old complaints of the turbulence and refractory spirit of the landholders disappeared from this time, rapid improvement set in and the demands were punctually realised. Revised settlements under Regulation VII of 1822 were carried out in Sahpau by Mr. Tyler, and in Mahaban, Raya, Sonai, Sadabad and four villages in Mat by Mr. Deedes. The latter's system was based on a careful estimate of the capabilities of each village, all pargana general rates being rejected. No maps were prepared, but each field was measured and numbered, and its number, name and area were recorded in a field-book: the wet area was distinguished from the dry, and a rough division of the fields into two or at most three classes was made, according to the situation and

*In 1816, however, Sahpau was attached for a short time to Agra, and Nohjhil and Sikandra Rao handed over instead.

character of the soil. The tahsildar then tested the accuracy of the entries and drew up a short history of the village. This document was called *juz-o-kul,* and included an abstract of the *khasra,* showing the proportions of cultivated, culturable and waste lands, an abstract of the demands, receipts and balances of previous years, and all particulars bearing on the capabilities of the estate. To this paper were added by the record-keeper all important records in the central office, and the file was then submitted to the collector for assessment. The real basis of the demand assessed on this record was the rent which the village could afford to pay, and in arriving at this all attempts at statistical calculations based on produce were avoided. From the estimated annual letting value deduced from the tahsil statements 25 per cent. was deducted, and the remainder was declared to be the Government demand. This at any rate was the general system, but in some cases as much as 35 per cent. was deducted; and as a rule village communities do not appear to have been treated with as such leniency as *zamindari* estates. Mr. Tyler's methods differed in only a few particulars from those of Mr. Deedes. It was, however, very soon discovered that the procedure enjoined by Regulation VII of 1822 was far too cumbersome, and that it would take too long to complete the settlements of any district under it. Regulation IX of 1883 was therefore passed, and under it a settlement of the rest of Mat and of the whole of Nohjhil was carried out by Mr. Tyler, who in 1832 had been appointed collector of the newly formed district of Muttra. His plan was much the same as that adopted by him in Sahpau. The village soils were divided into *bara, manjha, barha* and *khadar,* wet and dry areas being separately recorded. A village rent-roll was next prepared, and, after a rough allowance had been made for errors, 25 per cent. was deducted, 20 per cent. being the proprietors' and 5 per cent. the *lambardars'* allowance: the remainder was regarded as Government revenue. To complete the fiscal history of the trans-Jumna tracts it is necessary to notice the assessments of the villages of *taluqas* Sonkh, Madim, Dunaitia and Ar Lashkarpur, together with Chauhari, Khandiya and Tehra of *taluqa* Joar. The first three of these had been, as

we have seen, handed over to Raja Bhagwant Singh on particular grounds: the remainder formed part of his *taluqa*. Raja Bhagwant Singh died in 1823, and the occasion of the succession of his son, Tikam Singh, was taken to protect to some extent the rights of the under-proprietors by a sub-settlement. The settlement was carried out under Regulation IX of 1833 by Mr. J. Thornton. In *zamindari* villages where the *taluqdar* was found to own all rights, the assessment was made at 70 per cent. of the assumed assets; in the *biswadari* or *pattidari* villages the Government share was 62 per cent., and of the balance 18 per cent. went to the *taluqdar* and 20 per cent. to the *biswadars*. When, however the *biswadars* lost their rights and the *taluqdar* was admitted to engagement as full proprietor, the Government demand was raised to the full 70 per cent. In Ar Lashkarpur and Sonkh engagements were taken from the *muqaddams* or headmen of all the villages. In Madim *biswari* rights were only traced in two villages. In Chauhari and Khandiya the *muqaddams* were admitted to settlement and the same was the case in Terha; but these last, after the completion of the settlement, relinquished their rights. In Dunaitia sub-rights were found to exist in thirteen out of seventeen villages.

Fiscal history of the cis-Jumna tract.

The Muttra pargana, then a portion of the Farah tahsil in the Agra district, was the only one of the cis-Jumna parganas for which a first triennial settlement was made by English officers. Mr. Wemyss sent in his proposals in March 1806; but his proceedings were set aside and his successor, Mr. Ross, was directed to carry out the settlement. Mr. Ross' assessments were sanctioned in August 1806 at Rs. 6,350 only. A year later the commissioners appointed under Regulation X of 1807 expressed their intention of commencing their inspection of the North-West, with a view to the formation of a permanent settlement, in the Agra district. In a letter, dated September 29th, 1807, Mr. Ross gives a valuable account of the state of the district at the time, as well as his views on the expediency of fixing the demand in perpetuity. The commissioners forwarded this letter to the Governor-General, with an expression of their views that the advantages of a permanent settlement would far outweigh the disadvantages, and intimated that they proposed to

carry Regulation X of 1807 into effect in the Agra district as an experiment, without in any way touching on the advisability of extending the permanent settlement to the provinces generally. They urged two main reasons in favour of the course which they proposed to pursue. The first was the small size of the district, which would render any loss inappreciable. The second reason was the necessity for making a not particularly friendly set of landlords living in a border tract interested in the permanency of British rule. Even after a visit to the district they adhered to their opinion and urged a nnmber of additional arguments in its favour. Accordingly the second triennial settlement was survey made by Mr. Ross in 1808 with a view to permanency. His survey was a summary one and was made by *qanungos* and *mirdahas*. His deduced rent-roll was the recorded rent-roll of each estate, checked by the reports of the tahsildar on the extent of cultivation and the crops produced in each estate, and by the *dauls* or estimates of the *qanungos*. From this rent-roll Mr. Ross deducted one-tenth for calamities, the resulting sum giving him his gross assets and being in his opinion an accurate estimate of the resources of the village. From this was taken 5 per cent. for expenses of management and ten per cent. for proprietary profit. The remainder or about five-sixths of the gross assets, however, he considered to be too high a sum to be fixed as revenue and the demand actually imposed was as a rule calculated to leave about one-fourth of the gross assets to the landlords. The revenue for permanency varied according to the condition of the estate. If more than seven-eighths of the land were cultivated, a reduction proportionate to the excess above that proportion was allowed on the revenue; if three-fourths were cultivated, the demand of the triennial settlement remained unchanged; if less than three-fourths were cultivated, the increase in the demand depended on the difference between the area cultivated and that proportion. The gross assets of the pargana were estimated at Rs. 12,499, and the first year's demand proposed was Rs. 7,143 or less than 60 per cent.: this was to rise to Rs. 10,238 in the fourth year and then be fixed in permanency. The Board warmly recommended the proposals for sanction, and this was accorded by the Government on September 1st, 1809, pending

the final consent of the Directors. Meanwhile on November 18th, 1808, Mr. Ross reported that he had obtained possession of the remaining cis-Jumna parganas from Sindhia's agents. He, however, left the district before he could settle them, and the work devolved on Mr. Trant. Mr. Trant's basis of assessment appears to have been the demand of former years; but to judge from the collector's own accounts, the tract was certainly far from fully developed, especially in Sahar, Kosi and Shergarh. "An expectation, however," he writes, "of sharing this advantage (permanency of settlement) in common with the landholders in general under the British Government certainly induced the proprietors to agree to higher terms than they would have with the idea of a temporary settlement." Apparently the collector was an advocate of permanency, for he somewhat rashly commits himself to the statement that "it is probable that in a resettlement at the expiration of three years some increase of revenue might be obtained, but it is my belief that the increase would not be sufficient to compensate the inconvenience attending a revision of the settlement." The demand fixed was in round numbers Rs. 3,40,000: it was warmly recommended by the Board and sanctioned by the Governor-General who declared it permanent, subject to the approval of the Court of Directors. The Court of Directors, however, never accorded their approval to these proceedings for fixing the revenue demand in perpetuity, rightly judging that, in the then undeveloped state of the country, permanency of demand would deprive the Government of any advantages arising in the future from the extension of cultivation and the general improvement of the country. That they were justified in the view they took, events subsequently proved, for only 70 years later, before canal irrigation had to any extent been developed, the same tract was paying a revenue of nearly six lakhs. In forming this settlement Mr. Trant seems to have followed in the footsteps of his predecessor, and his assessments were not so severe as they had been in Aligarh. There was no regular revision during the quartennial period, but farmed estates were, as far as possible, settled with the resident proprietors, and other suitable adjustments of the demand were made. This work fell mostly on Mr. Ryley. The period was generally

marked by bad seasons, and in no year during it was the full demand collected. The time now arrived for a quinquennial settlement. The first proposals for it were sent in by Mr. Wright. His assessment for the first year showed a large decrease on the demand of the last year of the quartennial settlement, but rose rapidly to nearly a lakh in excess of it in the last. It was disallowed by the Board, who, without actually directing a formal revision, desired enquiries to be made into the worst cases of over assessment. This work devolved on Mr. Boulderson, who reported his proposals in 1817. His proposals were not of a very sweeping character, and the assessments were extended by various enactments until the completion of a new settlement under Regulation VII of 1822. Meanwhile pargana or *taluqa* Gobardhan was handed over to the British in 1826, and for two years remained under the control of Mr. MacSween, magistrate of Agra. It and the rest of the cis-Jumna tract was resettled under Regulation VII of 1822 by Mr. Boddam, collector of Agra. The survey for this was made by *amins* and appears to have been the first regular survey made in the district. The nominal method of assessment was to classify the lands of a village into wet and dry, subdividing each into three classes. The gross produce of each class of land was then estimated by the tahsildar, *qanungos* and *zamindars*. The value of the produce was settled by the price lists of the previous ten years and of the value of the gross produce, two-fifths in the case of wheat and barley and half in the case of other crops being regarded as the Government share. This share gave the gross assets, and from them 10 per cent. was deducted for calamities of season. The resultant sum was the so-called rent-roll which was distributed at fictitious rates over the cultivatory holdings, the actual Government demand being obtained by making certain deductions for *malikana* and on similar accounts, the extent of which varied in every village. As a matter of fact, however, though this was the apparent method, the statements on which the assessments were formed were nothing more than office productions. The assessments were recommended nevertheless, as they were reported, by the Board and were sanctioned in 1833 for a period of 20 years. The result of the proceedings was a considerable enhancement of

revenue in all parganas except Gobardhan; and it was very soon found that the assessments were too heavy. Remissions were at first granted to selected villages where the burden was excessive; but even these were insufficient, and before Mr. Boddam's settlement had run ten years of its course a complete revision was ordered. This was carried out by Mr. Tyler under Regulation IX of 1833. Abandoning the plan of a village settlement, which he had favoured on the other side of the river, Mr. Tyler divided villages into classes and formed pargana soil rates. In the parganas first taken up the system was rudimentary. Thus in Sahar and Shergarh he had only one wet rate and two dry rates for the uplands, and two wet and two dry rates for the Jumna valley, no difference between home and outlying lands being admitted. But in his later work, as in Muttra, he extended his system so as to have twelve rates in the upland soils and three in the *khadar*. The ultimate result of his assessment was an enhancement of over Rs. 60,000. The settlement was sanctioned by G. O. no. 497, dated April 2nd, 1842.

Working of the settlement under Regulation IX of 1833.

A table showing the demand fixed at successive settlements will be found in the appendix.* From this it will be seen that the district as now constituted was assessed in 1842 to a demand of Rs. 14,34,251. The first point of remark in regard to it is the difference of incidence in the two portions of the district. In the cis-Jumna tract the incidence at the expiration of settlement was only Re. 1-10-11 per cultivated area, whereas in the trans-Jumna tract the incidence fell at Rs. 2-8-3. The whole settlement was nearly wrecked by the disastrous famine of 1837. Sadabad and Sahpau had then been settled seven years, Mahaban five years, Mat and Nohjhil three years, Sahar, Shergarh and Kosi one year. In Aring and Sonkh the new revenues were to come into force in the very year of the famine, while Muttra, Gobardhan and Sonsa were still untouched. Extensive remissions were given in the whole district; but in Mahaban remissions were found inadequate to cope with the deterioration, and a revision of settlement was carried out in 1840 in *taluqas* Ar Lashkarpur, Sonkh, Madim, Sonai with Aira Khera, Raya and Dunaitia. Kosi had hardly begun to recover from the effects

* Appendix, table IX.

of the famine, when it was nearly overwhelmed by another disaster in the shape of a hailstorm in 1841. The *kharif* of 1840 very largely failed, and just as the *rabi* was in ear half of it was utterly destroyed. In consequence more than half of the demand of the year had to be remitted. The successive years of drought that followed gave the pargana no time to recover itself, and the Board held that its productive powers had so deteriorated that a revision of the settlement was absolutely necessary. This was carried out by Mr. Tyler in 1844, and resulted in a permanent reduction of the demand by over Rs. 11,000. The later history of the settlement, however, was until the Mutiny one of prosperity, and even that event had very slight direct influence upon it. There were several farms in Sadabad for arrears of revenue in the Mutiny year; some sales of villages took place in Nohjhil, owing to the inability of the proprietors to pay the Mutiny fine, and some Gujar villages were confiscated for rebellion. The famine of 1860-61 left no permanent mark on the district, and the remission on account of it did not amount to more than Rs. 2,000. During the currency of settlement roughly one-third of the entire district appears to have changed hands through sale or mortgage. In the cis-Jumna parganas the transfers rarely had any connection with the Government demand; but in the trans-Jumna tract the bulk of them were due to its severity. After the Mutiny rapid improvement set in mainly on account of the steady rise in prices; and the increasing ease with which the revenue was met could be seen in the higher price of land and the comparatively small number of auction sales.

The settlement of 1879.

The last settlement of the Muttra district was completed between April 1872 and March 1879. Mr. M. A. McConaghey remained in charge of the settlement until October 1876. He was assisted first by Mr. M. Reade, who died in October 1875, and afterwards by Mr. R. S. Whiteway, who completed operations after Mr. McConaghey left the district. Muttra then contained the Jalesar pargana in addition to the present five tahsils, but did not include 84 villages which were transferred from the Agra district and incorporated in tahsil Muttra in 1878. The survey of the district was undertaken and carried out by a party of the revenue

survey under the orders of Colonel F. C. Anderson: it was completed between 1871 and 1875 and cost Rs. 2,69,093. The field books or *khasras* were prepared by the Survey department, who filled in the columns showing the number of the field, its total area in acres and its description as regards cultivation and the existence of wells. To the Settlement department fell the task of adding the other items, such as the names of the owner and cultivator, the class of soil and the crop on the ground. While these and other statistics were under preparation the Settlement department prepared the various records in the rough, preparatory to their attestation. In the course of these proceedings disputes regarding ownership were summarily decided as they arose, and similar action was taken as regards the claims put forward by tenants to be recorded as having rights of occupancy.

The assessments purported to be everywhere based on the average rates of rent actually paid and upon actual rentals so far as they represented fair rents. The problem was to ascertain for each description of land the rate of rent which was ordinarily held to be a fair one and to govern the average *bonâ fide* transactions between landlord and tenants. To ascertain this it was necessary to exclude from the analysis of rentals all instances in which the rent was obviously too low or too high. The rent rates thus obtained are such as can readily be paid by the tenants of any village to which they are applied; and, though they do not take into consideration any anticipated rise in the standard of rent during the duration of the new settlement, they allow for probable enhancement of unduly low rent. In order, however, to obtain average soil rates the point of primary importance at the outset was the accurate demarcation and classification of the several descriptions of soil. In Muttra the soils were first demarcated by a specially trained establishment and then carefully revised by the assessing officer himself. The actual system of soil classification pursued did not differ materially from that followed in other districts. In every village the manured home lands or *bara* were first of all marked off from the outlying area or *barha*. This constituted the two artificial circles. In four parganas, namely, Mahaban, Sadabad, Sahpau and Muttra,

the home circle was divided into the *gauhan* area and the *manjha* or middle belt, which receives more attention than the outlying land but less than the *gauhan:* in Kosi, Chhata and Mat the *manjha* sub-circle was not retained. Where both the *gauhan* and *manjha* circles were used they were each subdivided into two and sometimes into three classes: where the *gauhan* alone was used it was broken up into five classes. The *barha* or outlying lands were divided into numerous classes according to the quality of the soil and the facilities for irrigation. Ordinarily, there were two classes of irrigated and two of unirrigated *barha*, each class being subdivided into good, fair or average: sometimes a class below the average was added. These included, along with the ordinary loams and clays, the better kinds of sandy soil or *bhur*; but the worst varieties, known as *puth*, were separately classified as irrigated and dry *puth*. The alluvial or riverain soils were usually classed apart into three or four groups. Altogether from 20 to 25 classes of soil, each with its separate rent rate, were thus employed in the assessment of a pargana.

The mode in which standard rent rates were deduced from the soil areas thus demarcated and classified differed in various parts of the district. In the trans-Jumna tract some difficulty arose from the prevalence of lump rents. Average rates accordingly were deduced for the several classes of soil from single soil holdings. These rates were applied to the total soil areas and compared with actual rents after elimination of the holdings and villages in which rents were considered unduly low. As a rule it was found that the rates deduced from the single soil holdings were too high to admit of general application and they were accordingly lowered. In Muttra pargana the conditions were generally similar to those of the trans-Jumna tract, but the inquiry into the rates was complicated by the extraordinary variety of methods in which rent was found to be levied. "There are," says the settlement officer, "all round rates on cultivation, crop-rates, irrigated and dry rates, rough soil rates, rates for resident and non-resident cultivators, rates for hereditary tenants and rates for tenants-at-will, rates on ploughs, rates on wells, rates varying according to the quality of the

water used, rates for manured and unmanured lands, lump rates, and finally numerous modified sets of rates based on and derived from two or more of those already specified." The most important class of soil was the unirrigated light loam outside the manured home circle of average fertility; it was classed as "dry average *bara* I" and occupied 42,228 acres, or one-third of the entire cultivated area. For this, as for home lands, irrigated and sandy soils, rates had to be carefully elaborated on the basis of rentals paid in single soil holdings. In *bhur* or sandy soils an ample margin was left for the precarious character of the cultivation. In Chhata and Kosi the task of assessment was still more arduous, as a very large portion of the land paid no rent, being cultivated by the proprietors themselves; while a further portion was held by privileged tenants who paid little more than the state dues and village expenses. Thus in Kosi 49,925 acres out of a total cultivated area of 81,668 were held as *sir;* and in Chhata proprietary cultivation amounted to 46,812 acres out of 115,863. In framing rent rates the assessing officer had to confine himself to the few villages and holdings in which rents were to be found based on commercial principles. Rates on ordinary unirrigated loam and other unirrigated soils in the outlying or *barha* area were arrived at by taking a village in which large areas of these classes of soil were held by non-resident cultivators at uniform rates; but of the rent paid on home lands and irrigated lands generally no examples could be found. Either no distinction at all was recognised by the people in the rent payable on dry and wet land, or else it was veiled by the all round rate of so much an acre paid on holdings composed of both wet and dry lands. The settlement officer had, therefore, to estimate rates of rent for these classes, and this he did on the basis of his rates for unirrigated outlying lands. Allowances were made for local peculiarities in assessing, and in the case of cultivating brotherhoods a policy of leniency was invariably adopted in any case of doubt.

The revenue.

The rates ultimately adopted, applied to the soil areas under cultivation in the various parganas, gave a total valuation of Rs. 32,63,671 for upland or *bangar mahals*, and Rs. 1,32,612 for

khadar mahals, both revenue paying and revenue free. These sums warranted a demand at half assets of Rs. 16,98,145. They were, however, considerably modified in the process of assessment and the estimated assets of the revenue paying area of the district, as finally determined, amounted to Rs. 31,64,580 for both *bangar* and *khadar mahals.* This sum justified a half asset revenue of Rs. 15,82,290; but after all allowances for proprietary communities and on other accounts had been made by the settlement officer, a demand of only Rs. 15,34,274 was fixed and this was subsequently modified by the Board of Revenue. The enhancement on the old revenue fixed at the settlement under Regulation IX of 1833 amounted to Rs. 1,65,462 or 12 per cent., and ranged from 16 per cent. in Muttra to 6 per cent. in Sahpau. To this must be added Rs. 97,630 on account of the 84 villages of Farah transferred from Agra, which were settled by Mr. Smith on similar principles to those pursued in the settlement of the rest of Agra, bringing up the total demand of the district to Rs. 16,28,094. This sum was not exigible at once, for progressive assessments were fixed in a number of villages where the enhancement was large, and the full demand was not reached till the year 1882-83. The incidence of the final demand per acre of cultivation was Rs. 2-5-8, but the difference between the eastern and western tracts was marked. In the trans-Jumna parganas it was Rs. 2-12-8 per cultivated acre; in the cis-Jumna it was Re. 1-14-0. The incidence was heaviest in Sahpau and Sadabad, where it fell at Rs. 3-5-0 and Rs. 3-1-11 an acre respectively. These two rates were the highest then paid in any pargana in the provinces, the rate even in the fertile pargana of Chaprauli in Meerut being only Rs. 3-1-7 an acre. But as the assessments had been based on rents actually paid the only possible conclusion was that Sahpau and Sadabad were among the most highly rented parganas of the province, the rental being in fact over Rs. 7 per acre. The cis-Jumna parganas on the other hand compared with other districts were considered to have been leniently assessed. Thus in Muttra the incidence fell at Rs. 2-0-5, in Chhata at Re. 1-11-10 and in Kosi at Rs. 2-0-2 per acre. In the *ghar* tract of Etawah, where the physical characteristics are similar to those of western Muttra,

the revenue rate was Rs. 2-2-9 for Auraiya pargana and Rs. 2-4-0 for Bharthana.

Character and working of the settlement.

In their letter, dated December 10th, 1881, the Government of India sanctioned the settlement of the whole district for the full period of thirty years from the date on which the assessments of the several tahsils respectively took effect. They accepted "the conclusions of the Local Government that the settlement has been made on fair and lenient principles, and that the enhancement of revenue obtained by it will not press with undue severity on the agricultural community." But difficulties very soon began. "The declaration of the revised assessment was followed almost immediately by the severe drought and famine of 1877-78, which made itself felt with exceptional intensity in parts of the Muttra district. In 1881 the director of agriculture had his attention directed to the depressed state of agriculture in certain villages of the Mahaban and Muttra tahsils, and submitted a report which resulted in a partial investigation and the reduction of the assessments in a few villages in the Muttra, Mahaban, Chhata and Sadabad parganas. The next four years following the famine, 1877-78 to 1880-81, were marked by one severe epidemic of fever, and the harvests were never above and sometimes below the average. In 1881-82 there was a moderately good *kharif* and a good *rabi* crop, to be followed in 1882-83 by another severe drought which nearly necessitated the institution of famine relief works and was the cause of considerable suspensions."* The demand in spite of bad harvests seems to have been rigidly collected from the *zamindars*, and this added to their difficulties. In 1886 Mr. E. B. Alexander was deputed to revise the settlement of villages in which the demand appeared oppressive. In dealing with his proposals in the following year, the general conclusion reached by the Government was that there had been some over-assessment. "The estimated rental on which the first revised demand was based was 10 per cent. in excess of the full rental recorded for the year of settlement, and that again was 19 per cent. in excess of the average rental of five moderately good years. In a tract where the character of the cultivation . . . . is exceptionally precarious, not only was no allowance made

* Board's Proceedings, December 1885. File no. 18.

for variations in the seasons, but the revenue was based on an estimate which was considerably in excess of the full rent-roll of a year of unusual prosperity.

"The area assessed to irrigation rates was very much above what had ever been actually attained, and the actual area at the time of settlement has since decreased in consequence of a general fall in the water level. The combined result of an unduly high demand and the rigidity with which it was exacted has been that, since the year of settlement, a fourth of the land has been sold or hypothecated, and, as these transactions have usually been confined to villages held by petty proprietors, which constitute about a half of the whole number affected, the loss of that class has been in a much higher proportion. The falling off in the number of agriculturists and plough cattle in the total area under cultivation and in the irrigated area, and the spread of the destructive *baisuri* grass, which is the product of poor cultivation, are indications of distress and depression which it would be impossible to remedy except by so lowering assessment as to leave the proprietors a margin of profit sufficient to replace the losses which have been sustained in agricultural capital."* On the whole it appears that the assessment of the trans-Jumna tract and of Farah was considered moderate, but that Mr. McConaghey was held not to have made sufficient allowance in the cis-Jumna tract for the extent to which this portion of the district was liable to seasonal fluctuations. Rigidity of collections in bad years as much as severity of assessment was held responsible for the collapse of the settlement; and a reduction of revenue amounting to Rs. 67,695, principally in Kosi, Mahaban, Chhata, Sonkh, Sadabad and Aring, was sanctioned in that year.

Mr. Alexander made some further reductions afterwards, and subsequently Messrs. Cadell, Conybeare and McCallum Wright were engaged in similar work. The last named officer was deputed as settlement officer to act under the supervision of the collector. He revised the assessments of three distinct classes of villages. First came villages situated near the canal which had suffered from over saturation or from a rise of the sub-soil water level sufficient to render *kachcha* wells unstable. Secondly, there

* Board's Proceedings, January 1887. Serial no. 44, file no. 18.

were villages near the Jumna where land had fallen out of cultivation on account of the decrease of population and bad seasons and, having once being given up, could not be reclaimed: and lastly villages on the Bharatpur border which suffered from incursions of wild animals from that state. Mr. Wright's reductions amounted in all to Rs. 3,963. In view of the opinions expressed regarding the severity of the assessment in Muttra by the Board in 1887 it is interesting to note that the experience of the local officers was not so condemnatory as that of the Board. In forwarding Mr. Wright's proposals, Mr. Conybeare wrote as follows:—"I have several times . . . expressed the conviction that the deterioration was primarily due to the famine of 1877-78 and its attendant fever, which were more deadly in Muttra than in any other district of the province. . . . The emigration or death of the cultivators left thousands of acres to the encroachments of tall grass, which afforded a fresh breeding-ground for wild pigs, antelope, and other destroyers of cultivation. The damage done by these pests probably caused further emigration; and thus the decrease of men and the increase of beasts reacted upon one another. The mischief continued long after the famine was over. . . . The over-assessment sometimes complained of had in few villages any existence before the settlement first came into force. But naturally enough the demand fixed in times of continued prosperity was too high for times of continued adversity. The settlement officers were not prophets and could not be blamed because the forthcoming famine did not enter into their calculations." Further light is thrown on the working of the settlement by the discussion which took place in 1901, regarding a revision of the settlement over the whole district.* The Director of Land Records was of opinion that revision would result in an enhancement of Rs. 82,000 over the district, out of which Rs. 25,000 would be contributed by the western tahsils and the remainder by those lying east of the Jumna. The collector thought that a lakh of rupees might be expected, in fact that practically the revenue fixed by Messrs. McConaghey and Whiteway might be reimposed. The Board of Revenue on the other hand pointed out that the high rate of rent prevailing in eastern Muttra did not

* Board's Proceedings, May 1902, nos. 181 to 189 inclusive. File no. 59F.

suggest concealment of rent, but that on the contrary it was likely to lead to short collections; while deductions for proprietary cultivation in the large *bhaiyachara* communities of the tract would certainly have to be liberal. In western Muttra, while admitting the large extension of canal irrigation, the Board were of opinion that in spite of this the tract was a most precarious one, largely under proprietary cultivation of an indifferent order of excellence. On the whole they thought that a revision of settlement would result in little more than a conversion of the Rs. 30,000 paid on account of owner's rate into land revenue. They considered that a further forcing up of the rent rates in eastern Muttra by the imposition of an enhanced demand would be inadvisable and that the cis-Jumna tract needed a further period for recuperation. They accordingly advised that the current settlement should be extended for another 15 years, so as to allow a full term of about thirty years to elapse since the reductions made by Mr. Alexander.

Postponement of the revision of settlement.

The Local Government concurred with the opinion of the Board that a re-settlement of the district should be deferred, but before addressing the Government of India on the matter, it was considered advisable that an enquiry should be made into the circumstances of individual villages, as it was believed that the existing assessments, despite the remissions and reductions already made, pressed heavily in particular instances. As a result of this enquiry it was found that in some 80 *mahals* the existing demand appeared to stand in need of revision owing to deterioration or other causes, the necessary reduction of revenue in these cases being estimated at Rs. 15,000. As soon as this had been ascertained the sanction of the Government of India* was obtained to the extension of the term of settlement in the Muttra district for 15 years with effect from the date on which the current assessments expired. The revision of the demand in the 80 villages marked down was carried out by Messrs. Trethewy and Ferard in 1902-03 and 1903-04, the former accomplishing the task in Chhata and Mat and the latter in Muttra, Mahaban and Sadabad. As a result of their labours the demand in 98 *mahals* comprised in 49 villages of the district

* No. 972-234-2, dated Simla, June 18th, 1902.

was reduced from Rs. 55,865 to Rs. 45,538, or by a sum of Rs. 10,327. In 1908 the condition of the district was specially examined by the collector under the Lieutenant-Governor's orders. That examination led the collector to believe that there had been a considerable decrease in the area in which tenants held occupancy rights and in the area of *sir* and *khudkasht.* He attributed this to a heavy revenue assessment. The question whether his views were justified has not been decided and further inquiry is proceeding.

Cesses.

In addition to the regular revenue demand the usual cesses are levied, and the amount thus realized in 1907, exclusive of the canal rates, will be found in the appendix.* The only rates now levied are the owner's and occupier's rates on the canal and the ten per cent. local rate, which dates from 1871, when the various old dues, such as the school, road and district post cesses, were amalgamated and received the sanction of law. The famine cess of two per cent. which originated in 1879 was abolished in 1905, and further relief was afforded in 1906 by the withdrawal of the four per cent. *patwari* rate which had been in existence since 1889.

Police stations.

For the purposes of police administration the district is at present divided into 16 police circles, of which only two are wholly or in part urban. The boundaries of these circles in all cases coincide with those of fiscal subdivisions. There are six police stations in the sadr tahsil; these are located at Muttra itself, in the sadr bazar, at Brindaban, Gobardhan, Sonkh and Farah. The *kotwali* at Muttra has a large rural area attached to it, but the sadr bazar relieves it of all work in civil lines and cantonments. In Chhata there are stations at Chhata, Shergarh, Kosi and Barsana. The whole of Mat tahsil is distributed over the circles of Nohjhil and Surir. Mahaban is divided between the circles of Raya and Baldeo. Sadabad tahsil falls within the jurisdiction Sadabad and of the Sahpau stations. In addition to these regular stations, outposts are maintained at Jaisinghpura, Ol, Rasulpur, Aring and Jait in Muttra tahsil, at Bajana and Raipur in Mat and at Majhoi in the Shergarh circle.

* Appendix, table X.

Police force.

The police force is under the control of the superintendent, subordinate to whom is a deputy superintendent, a reserve inspector, a prosecuting inspector and two circle inspectors. The regular civil police force consists of 31 sub-inspectors, 43 head-constables and 377 men posted at the various stations, and 3 sub-inspectors, 9 head-constables and 89 men in reserve. The armed police comprises one sub-inspector, 20 head-constables and 105 men. They are all employed at headquarters with the exception of those who are detailed for treasury guard at the tahsils and on miscellaneous duties. There are now no municipal police, their place having been taken by the regular police; but the Act XX towns between them still maintain a force of 101 men for watch and ward in the areas administered under the Act. The rural police number 1,539, and there are 104 road police who patrol the roads to Delhi, Dig, Sonkh, Bindraban, Hathras and Sadabad and the road from Chhata to Shergarh.

Crime.

Statistics of criminal justice and cognizable crime for each year since 1896 will be found in the appendix.* From these it will be seen that, though the entire criminal work is not heavy, certain crimes such as causing grievous hurt and cattle theft are of unenviably frequent occurrence, and that Muttra is liable to occasional outbursts of dacoity. The caste most addicted to cattle theft is that of Jats, who find plenty of assistance from their fellow tribesmen in contiguous tracts. In some circles they are rivalled by Gujars and Mewatis. In connection with this form of crime the system of blackmail or *languri* is extensively practised. This is in effect a compromise, by which the victim recovers his stolen property on payment of a certain proportion of the value and on condition of taking no further steps against the thief; and the preliminaries are frequently arranged by go-betweens, neither of the parties most concerned coming into contact with one another. The statistics of reported cattle theft, however, are far from being an accurate register of this form of crime for usually the victim of the theft starts off in search of his stolen property without even reporting the matter to the police; if he manages to trace the thieves a compromise is

* Appendix, tables VII and VIII.

generally effected, and it is only when he has been unsuccessful that belated information is laid at the *thana*. The district is peculiarly badly situated for the detection of such crime. In addition to the thieves of Aligarh and Agra, there are those of Gurgaon and Bharatpur to contend with, and, when many days, if not weeks, have elapsed since the occurrence of the crime innumerable difficulties in tracing criminals crop up. Added to these the pursuit of fugitives is generally dislocated at the borders of native territory, and, however much the district police may be *en rapport* with those of the state beyond its boundaries, criminals are generally able to get a start. The police stations of Sadabad and Sahpau are situated in a corner of the district and flanked on three sides by the districts of Agra, Etah and Aligarh. Advantage of this position is generally taken by dacoits and other bad characters from all four districts to commit various crimes, the detection of which requires considerable activity as well as co-operation from the police of those districts. Outbreaks of serious dacoity occasionally take place in Muttra. During the year 1890 they became extremely frequent, bands of miscreants from Alwar and Bharatpur entering the district and giving much trouble to the local authorities. In 1899 again 12 cases were reported. The district, is also, like Aligarh, infested with wandering tribes of Kunjars, Badhakias and Haburas. The members of these tribes usually confine themselves to petty crime but are sometimes responsible for serious outbreaks of robbery and kidnapping. The district contains a considerable number of Chain-Malahs whose chief occupation is the commission of petty crime at fairs and other gatherings. Some of them, however, go far afield, committing gang burglaries and other serious crimes. Bengal appears to be their peculiar haunt but whereas in old days they used slow river boats, they now travel by rail. This makes their detection and apprehension more difficult. There is no other unusual feature in the criminal statistics of the district. The crime of infanticide is believed now not to exist. Soon after the passing of the Act for the Prevention of Female Infanticide (VIII of 1870), repressive measures were applied to four villages of Rajputs and two of Ahirs; but even these were relieved from its operation in

1874, and nothing since has occurred to suggest that this crime exists.

There is only one jail in the district, situated in the civil lines close to the Agra-Dehli road. It dates from 1860, and is officially recognized as a third-class jail, capable of accommodating a maximum of 318 prisoners. During 1907, the last year under report, a daily average of 218 prisoners, whether convicts under-trial or civil prisoners, were confined in it, of whom eight were females. The institution does not differ from similar ones elsewhere in the provinces; and the usual simple manufactures, such as *tat*-making, mat-making, and *darri*-weaving are carried on. **Jail.**

Ever since the introduction of British rule excise has formed part of the Government revenue; and the history of the excise administration in early days is similar to that of other districts in the division. It was not until 1877 that any important changes were made in the collection of excise receipts as a result of the recommendations of the excise commission; but it was some years after this that the principles laid down by the commission were applied to Muttra. In 1881 the whole of the trans-Jumna tract, together with the portion of Muttra tahsil lying east of the canal, was brought under the distillery system, while in Chhata and the rest of Muttra the outstill system was introduced. In the following year, however, the modified distillery system was adopted in the city and cantonments, and the whole of the district was again farmed to one contractor. This was changed in 1883. A distillery was opened at Muttra; parts of the sadr tahsil and Mahaban were brought under the ordinary distillery system, and the rest of the district was let in farm. In 1884 the distillery system was extended once more to the rest of the trans-Jumna tahsils, but the farming system remained in force in Chhata and the western portion of Muttra tahsil. The next change was the abolition of the farming system in the latter portion of the district and the substitution for it of the outstill system. The Agra canal has generally been taken as the boundary line between the distillery and outstill tracts, but the limit has been frequently altered. In 1906 the outstill system was definitely abolished and the whole district was brought **Excise.**

under the ordinary distillery system. There are at the present time 32 shops in the city and district which are licensed to sell country spirit retail. The number has been from time to time reduced. In spite of this reduction both the receipts from and the consumption of liquor have markedly increased. From 1878 to 1887 an average of 2,833 imperial gallons of liquor was consumed and the receipts amounted to Rs. 10,206 on an average every year. Between 1888 and 1897, while the amount of liquor consumed was 5,638 gallons, the receipts only totalled on an average Rs. 11,463 per annum; but, as a result of increased duty and better supervision between 1898 and 1907, the total consumption reached 7,454 gallons per annum and the annual income for the same period was no less than Rs. 20,575. Licensed vendors now draw their supplies of liquor from distilleries in neighbouring districts such as Agra and Meerut. There is no income in Muttra from the fermented liquors called *tari* and *sendhi*, which are derived from the palm tree.

Hemp drugs.

No hemp drugs are manufactured in Muttra and the sale is confined to imported products. Little *ganja* appears to be consumed, the average sales for the ten years ending in 1907 having been only three maunds. During the same period, however, the consumption of *charas*, which is obtained from Hoshiarpur in the Punjab, has averaged a little over 19 maunds a year. The drug which is most largely consumed is *bhang*; but whereas the sales of *ganja* and *charas* appear to have slightly increased in spite of the rise of duty those of *bhang* have decreased. From 1893 to 1897 an average of 299½ maunds of *bhang* was sold in the district, while from 1898 to 1907 the average has only been 239½ maunds. There are at present 41 shops in the city and district licensed to sell drugs. Drugs are purchased by Hindus of all grades, especially those of the higher castes. The right of vend is farmed to a contractor, who under the present system generally takes a lease for three years. There has been a considerable expansion in the receipts from the sale of drugs; for, from 1898 to 1907, a sum of Rs. 17,565 was obtained on an average each year compared with Rs. 10,032 between 1888 and 1897, and only Rs. 8,032 in the period from 1878 to 1887.

The consumption of opium in Muttra appears to have decreased. From 1878 to 1887 an average of 43½ maunds were sold annually, but in the succeeding decade this fell to 34 maunds. During the ten years ending in 1907 there was a further small decrease, the average amount consumed having been 32½ maunds. The receipts have shown but little change during the last thirty years: for the last ten years of the period they have averaged Rs. 20,190 per annum. There are at present 31 shops in the district licensed for the retail sale of opium. Opium is purchased from the Government treasuries by licensed vendors at Rs. 18 per *ser*, and is sold retail by them at four or five annas per *tola*. Opium.

Stamp duties are collected under the Indian Stamp Act (II of 1899) and the Court-Fees Act (VII of 1870). A table in the appendix* shows the total receipts from stamps for each year since 1890-91, as well as details for judicial and other stamps. For the first ten years the average aggregate amount thus realized was Rs. 1,20,716 annually, the receipts from court-fee and copy stamps bringing in Rs. 86,069 or over 70 per cent. of the whole. During the seven years ending in 1906 the total average has been Rs. 1,41,223, towards which judicial stamps contributed Rs. 1,03,922. The proportion remained practically the same as before. On the whole there has been a very considerable increase in the income from stamps, for between 1877 and 1881 an average sum of Rs. 83,265 per annum only was obtained from this source. The average annual charges from 1900 to 1906 were Rs. 3,645. Stamps.

The registrar of the district is the civil judge of Agra, subordinate to whom are the sub-registrars stationed at the five tahsil headquarters Muttra, Chhata, Mat, Mahaban and Sadabad. The town of Brindaban forms a separate subdivision of its own and has its own sub-registrar in addition to the one at the tahsil headquarters. The allocation of these sub-districts dates from the year 1881, and the office of sub-registrar is held in each case by a departmental officer especially appointed for the purpose. During the five years ending in 1908 the average number of documents registered in the district has amounted to Registration.

* Appendix, table XII.

5,314 annually, the value of the property affected being returned at Rs. 22,11,700. The average receipts on account of the registration of these documents during the same period has been Rs. 11,100. The heaviest work is done at the sadr tahsil and the smallest at Brindaban. The number of documents registered at the other four tahsils is similar in each case and considerably less than that at Muttra.

Income-tax.

Income-tax is now levied under the Income-tax Act (II of 1886), which introduced a very different form of tax to that levied under the old Income-tax Act, abolished in 1872, and the Licence-tax Acts, VIII of 1877 and II of 1878, in that no account was taken of incomes derived from agriculture. The only important modification that has since taken place has been the exemption from taxation of incomes of under Rs. 1,000 according to the law of 1904. The sums realized from this source in each year since 1890-91 will be found in tabular form in the appendix.* From 1891 to 1903 the receipts averaged Rs. 56,083 per annum as against charges of only Rs. 711. Owing to the change introduced in 1904, there has been a marked decline in the receipts, the annual average having been, between that year and 1907, only Rs. 39,597. The bulk of the tax is paid by assessees with incomes below Rs. 2,000, the average number of these being 649 since 1904 as compared with 1,878 in the preceding period. The average number of assessees whose incomes exceed Rs. 2,000 is 194. Another table† shows the details for Muttra city and the different tahsils. From this it will be seen that the bulk of the tax is paid in the city and Muttra tahsil, after them come Chhata and Mahaban.

Post-offices.

The postal arrangements of the district are now wholly under the control of the imperial authorities. The district dâk offices, through which the distribution of letters was formerly effected at places in the interior of the district, now no longer exist, though as late as 1901, there were still five such offices situated at Chhoti Kosi, Majhoi, Ral, Shergarh and Karahla. From the list given in the appendix it will be seen that there were in 1908 altogether 38 post-offices in the district, including the head office at Muttra. There were 10 sub-offices and 23

* Appendix, table XIII. | † Appendix, table XIV.

branch offices, the remainder of the total being made up by four combined post and telegraph offices. The number has been nearly doubled during the last 25 years, for in 1881 there were but 15 imperial and six district offices. The mails are carried as far as possible by rail, while in the interior the distribution is effected by means of runners. The work of the post-office in the district has enormously increased of late years, particularly in regard to letters and parcels. According to the latest returns for the year 1908-09 no less than 3,591,640 letters and 827,684 newspapers, books, parcels and similar articles were received by the post-offices in the district. During the same year money-orders to the amount of Rs. 7,21,977 were issued, while the sum of those paid reached a total of Rs. 14,00,270.

Telegraphs.

There are telegraph lines along all the railways in the district, and telegraph offices at every railway station. In addition to these there are combined post and telegraph offices, from which telegrams may be despatched, at Muttra city, Muttra cantonments, Brindaban, Kosi and Gokul. The Agra canal has a private wire which runs alongside the canal and connects the headworks at Okhla in the Delhi district with the central office at Muttra.

Municipalities.

Local self-government is represented in the district by the municipalities of Muttra, Brindaban and Kosi, eleven Act XX towns and the district board. The city of Muttra was constituted a municipality on July 30th, 1866. Its affairs are now managed by a board of 16 members, excluding the chairman, of whom 12 are elected and the remainder are appointed by the Government. The chairman is elected by the board. Income is derived mainly from an octroi-tax on imports according to a fixed schedule, which has been on several occasions revised. Details showing the income and expenditure under the main heads for each year since 1890 will be found in the appendix.* Other sources of income are slaughter-house fees, licence-fees on hackney carriages, rents of lands and houses, pounds and similar miscellaneous items. The average annual receipts for the seven years ending in 1907 were Rs. 77,000 as against an

Muttra.

* Appendix, table XVI.

expenditure for the same period of Rs. 71,586. It is interesting to note that for the ten years preceding the average income and expenditure amounted to Rs. 59,466 and Rs. 59,145 respectively. Of the various enactments extended to the Muttra municipality mention may be made of section 34 of the Police Act (V of 1861), applied in 1886; the Vaccination Act (XIII of 1880), enforced since 1891; and the Prevention of Cruelty to Animals Act (XI of 1890), which was extended to the municipality in 1901.

Brindaban. The municipality of Brindaban dates from the year 1866, and local affairs are now managed under United Provinces Act I of 1900 by a board consisting of 12 members excluding the chairman, nine of whom are elected and three appointed by the Government. The latter generally includes the joint magistrate and the tahsildar. The chairman is elected by the board. Income is chiefly derived from an octroi-tax, the only other tax being one on weighmen which was introduced in 1901. Other sources of income are rents, fines and pounds. The details of receipts and expenditure since 1891 are shown in the appendix.* The income of the municipality has not improved of late years, for the annual average since 1901 has only been Rs. 22,958 as compared with Rs. 24,680 between 1891 and 1900. The Vaccination Act (XIII of 1880) was extended to Brindaban in 1891; and section 34 of the Police Act has been in force within municipal limits since 1861.

Kosi. The town of Kosi was constituted a municipality in 1866 at the same time as Muttra and Brindaban. Its affairs are now managed under United Provinces Act I of 1900 by a board consisting of 12 members, nine being elected and three appointed as in the case of Brindaban. Income is derived from octroi which was first imposed in 1873, a tax on weighmen first imposed in 1897 and several other miscellaneous items. Details showing the income and expenditure under the main heads for each year since 1891 will be found in the appendix.* During the seven years ending in 1907 the receipts and expenditure averaged Rs. 20,676 and Rs. 20,640 respectively, but the total has been increased by a large outlay in 1905-06 on the drainage of

* Appendix, table XVI.

the town, the money for which was in part raised by a loan in that year. If the amount of the loan be excluded from the receipts it still remains true that there has been a large expansion in the income of the town; for the average since 1901 comes to Rs. 18,140, as compared with one of Rs. 11,600 between 1891 and 1901. Expenditure has been in proportion. The Vaccination Act (XIII of 1880) was extended to Kosi in 1892.

Act XX towns.

Eleven places in the district are administered under the provisions of Act XX of 1856. These comprise the towns of Chhata, Gobardhan, Raya, Sonkh, Mahaban, Gokul, Baldeo, Sadabad and Sahpau, to which the Act was extended in 1859; Farah since 1866; and Shergarh, which was constituted a town under the Act in 1891. The income is in all cases derived from what is generally known as the house-tax, and details of receipts and expenditure will be found in the several articles on those places. All these towns and the village of Nandgaon in addition have been brought at various times under the operation of the United Provinces Village Sanitation Act (II of 1892). Section 34 of the Police Act (V of 1861) has been in force in Sadabad and Gobardhan since 1861, in Baldeo, Mahaban and Gokul since 1870, and in Chhata since 1896.

District board.

Beyond the limits of the municipalities and cantonments, local affairs are administered by the district board which dates from 1884, when it took the place of the old district committee. The board consists of an elected chairman, five appointed members who are usually the subdivisional officers, and 12 members elected every three years, three each from tahsils Muttra and Mahaban and two each from Chhata, Mat and Sadabad. The work of the board is of a multifarious description, and the principal duties comprise the management of the educational, medical and veterinary establishments other than those under the direct control of the Government or supported by private bodies; communications, including the local roads, ferries, bungalows and the like; and several minor departments, such as the administration of cattle-pounds, portions of *nazul* land, and the maintenauce of roadside avenues. The income and

expenditure of the board under the main heads since 1891 will be found in the appendix.*

Education. The history of state education in Muttra does not begin till the year 1850. In 1847 the attention of the Government was first directed to the subject and an enquiry was set on foot to discover the exact provisions made for the educational wants of the people. It was then ascertained that there were 211 indigenous institutions in the district which were imparting instruction to 2,498 scholars, two-thirds of whom were learning Hindi. These schools appear to have been held usually in the verandah of the principal supporter's house or under some shady tree. The teachers were for the most part Brahmans; some of them received no pecuniary remuneration, and the others, with only two exceptions, received periodical payments of cash or presents of grain. The first step taken in the direction of state-aided education was the establishment of nine vernacular secondary schools at the tahsil headquarters and some of the large towns. But four years later, in 1854, Muttra was chosen as one of the eight experimental districts placed by Mr. Thomason under Mr. H. S. Reid, the visitor-general of schools. It had the honour of being the first district in which village, or as they were called *halqabandi*, schools were opened. The first lot were started in pargana Kosi by Mir Imdad Ali, then tahsildar, under the orders of Mr. Reid. In 1860-61 there were 173 Government schools and 133 indigenous institutions, or a total of 306, in which 5,012 scholars found instruction. The *zila* school at Muttra was opened in 1867, and a wave of enthusiasm in favour of female education resulted in the establishment of no less than 21 girls' schools. By 1870-71, owing to a considerable decline in the number of indigenous schools, the number of educational institutions in the district fell to 278, though the number of scholars attending them had risen to 8,029. Writing in that year Mr. Growse expressed "the surprise that he felt on finding the most classic land of Hinduism such a veritable Boeotia." A large proportion of the village schools, he said, had, so far as he could judge, a purely nominal existence, and it was only in the two common-place and uncharacteristic parganas of Sadabad

* Appendix, table XV.

and Jalesar that they were at all on a par with the neighbouring districts. The reason he gave for this state of affairs was that secular learning in Muttra as in all holy places was somewhat at a discount, the most influential leaders of the people making no pretence to advanced scholarship, while the swarms of priests and devotees of a lower class, who were supported by the endowments of the innumerable temples, were "as utterly illiterate as the mendicant orders of all religions think it no shame to be." "When we get to the more remote parts of the district" he continues "such as the old pargana of Nohjhil, the blight of superstition has a less deadening influence; but we are confronted by the new difficulty arising from the peculiarities of race, for there the population are all but exclusively Jats, who, with many fine points in their character, have always been notorious for their aversion to all sedentary occupations." By 1881 the number of Government schools had fallen to 141 and that of indigenous schools to 69, the whole being attended by 6,531 pupils; while out of the 21 girls' schools founded in 1868, but five existed in that year.

Since 1881 the improvement, though no doubt very gradual, has been steady. The list given in the appendix will show that in 1908 there were two anglo-vernacular, five vernacular secondary, 50 upper primary and 52 lower primary schools in Muttra, while 89 others of the lower primary class were receiving grants-in-aid. In addition to these there were several private schools belonging to missionary and other bodies, both for boys and girls, and nine girls' schools supported by the Government. Schools.

If the extent to which education prevails in a district be gauged by the literacy of the inhabitants, as understood for the purpose of the census returns, it will be found that even in 1881 Muttra as a whole could have compared very favourably with most districts in the province. The progress effected in the matter of education is to some extent illustrated by the returns of successive enumerations. In 1881 the proportion of the male population able to read and write was 6·3 per cent.; this was 1·8 per cent. above the provincial average and exceeded that of every other district in the Agra division, including Agra itself, where, owing to the presence of a large city, the number of literates is Literacy

calculated to be generally higher than in rural tracts. At the following census in 1891 the proportion had risen to 7·6 per cent., the improvement having been more rapid than in any other district of the upper Doab except Farrukhabad, where it had been the same. At the last census in 1901 the literate male population amounted to 7·8 per cent. of the whole, this figure being 2·0 per cent. in advance of the provincial average and very much above that of any of the adjoining districts except Agra. Of the total population 4·32 per cent. were able to read and write, and from this it appears that the number of literate females, though greater than in most districts, in insignificant. It amounted to only ·32 per cent., though even this was a substantial advance on the returns of 1881, when the figure was only ·12 per cent. The proportion of literates in the total population is greater among Hindus than among Musalmans, the respective figures being 4·28 and 3·12 per cent. respectively. This discrepancy extends to both sexes, for 7·74 per cent. of the Hindu males are literate as compared with 5·77 per cent. of the Musalman, the corresponding figures for females being ·28 and ·11 per cent. respectively. As might be expected from the place that Braj holds in Hinduism, the use of the Nagri character is far more general than that of the Persian. According to the returns of last census 70 per cent. of the literate population employed the Nagri script as against 18 per cent. who used the Persian. The remainder were acquainted in some degree with both.

Dispensaries.

While the district board is responsible for the maintenance of the medical institutions and the upkeep of the vaccination establishment, the actual control of these departments is vested in the civil surgeon. The first dispensary to be opened in the district was the Sadr dispensary at Muttra city. It was founded in 1865 and is a large building of the first-class, having an average daily attendance of some 40 in-patients and 120 out-patients. The second-class dispensary at Brindaban was opened in 1869, and that at Kosi in the following year. These are in charge of hospital assistants, that at Brindaban having an average daily attendance of about 80 and that at Kosi of about 40 out-patients. In addition to these there is a female dispensary at Muttra which was established in 1894. Besides the funds

allotted by the district board for the upkeep of these institutions the Sadr dispensary derives an income from the investment of Rs. 22,000 and the female dispensary from the investment of Rs. 10,500 in Government paper. Contributions to the amount of Rs. 4,378 are also made by the municipalities and the cantonment committee, and some help is obtained from private subscriptions. There is also a dispensary at Sadabad. This has recently been handsomely endowed by Kunwar Latafat Ali Khan, who has also paid for the erection of the new Hewett ward.

Cattle-pounds. There are at present nineteen cattle-pounds in the district, the control of which is in the hands of the district board. They exist at Gobardhan, Farah, Sonkh, Aring, Ol, Jait and Ral in tahsil Muttra; at Chhata, Sahar, Shergarh and Barsana in Chhata; at Mat, Nohjhil and Surir in Mat; Mahaban, Raya and Baldeo in Mahaban; and at Sadabad and Sahpau in Sadabad. The average income derived from these amounts to Rs. 6,050 annually. Cattle-pounds were first established shortly after the Mutiny and their number has varied from time to time. Until the year of the constitution of the district board they were under the direct control of the district magistrate. Besides those administered by the district board there are three others at Muttra, Brindaban and Kosi, the management of which is in the hands of the various municipal boards who also appropriate the receipts.

Nazul. The lands classified as *nazul* in the district cover a considerable area and are of three kinds, being partly under the management of the district board, partly under the control of the collector and partly entrusted to the management of the municipal boards of Muttra, Brindaban and Kosi. The area of the first kind is 106 acres, 25½ acres of which are normally rented out at an average rent of Rs. 713. The *nazul* property under the control of the collector covers 1,485½ acres, but of this just half, or 736 acres, is occupied by roads. Of the remainder 176 acres is land fit for cultivation, 79 acres of which are normally rented out at an average rental of Rs. 449; and 443 acres are lands with buildings attached which are hired out at Rs. 1,184 per annum. Of the latter the chief are the large *sarai* at Chhata and the forts

at Nohjhil and Sadabad. The rest consist of miscellaneous plots, measuring in all 130 acres, which are leased at Rs. 359 a year. The area of *nazul* land, the management of which is vested in the municipal boards of Muttra, Brindaban and Kosi, is 281½ acres. Out of this 142 acres are situated in the municipality of Muttra, 50½ acres being leased out at an average rental of Rs. 750. At Brindaban there are 56½ acres which are not leased, and at Kosi there are 83 acres, 19 acres of which are leased out annually at about Rs. 848.

CHAPTER V.

HISTORY.

Early records of Muttra.

No fact of historical importance can be extracted from the legends relating to Krishna at Muttra, and the vague dates assigned to the great war in which he is said to have taken part have no basis in authentic history. Muttra is mentioned in ancient literature under the name Madhura, "the Sweet or Lovely One," but the precise relationship between this name and Muttra is not clear. Muttra is not enumerated among the eight great cities of *Jambudvipa* or Buddhist India in the Book of the Great Dicease; nor is it mentioned in the *Mahabharata*. It is stated in the *Ramayana* that Rama's brother Satrughna killed the demon Lavana on the banks of the Yamuna at Madhupura and made this place his capital*; but the statement occurs only in the last book (*Uttara-Kanda*) which is believed by the best authorities to be a later addition. These omissions are sufficient to show that Muttra is not one of the oldest cities of India; and this fact is supported by the statement of the grammarian Patanjali (*circ.* 150-140 B.C.)† that Patali-putra existed before Muttra. Patali-putra is believed to have been founded shortly before the death of the Buddha who foretold its future greatness, but it did not become the capital of Magadha until many years after.

Buddhist Muttra.

The death of the Buddha is now generally held to have taken place in 487B.C.‡ We have it on the authority of Hiuen Tsang who visited India between 629 and 645 A.D. that the Buddha, when he lived in the world, often travelled in the kingdom of Muttra, and that monuments had been erected in every place where he expounded the law. It may be presumed, therefore, that the place first rose into prominence during the lifetime of the Buddha or during the latter half of the fifth century B.C.; but whether Muttra was a famous city before it became a great

* *Ramayana*, VII., pp. 67-68.

† Vincent Smith, ***Early History of India***, p. 205.

‡ ***Ibid***, p. 42.

Buddhist centre, there are at present no means of determining. From 500 B.C. till the end of the seventh century A.D. Muttra remained a Buddhist stronghold, though from other indications given by Hiuen Tsang it appears that Buddhism was gradually declining when he paid his visit to the place; and from the account written two hundred years before by the Chinese pilgrim, Fa-Hian, the decline would appear to have taken place in the interval between his own visit and that of Hiuen Tsang. One of the most famous buildings of Muttra in early days appears to have been a monastery, situated a little to the east of the old town, in the centre of which was a *stupa* enclosing some nail-parings of the Tathagata. This monastery is said to have been built by the venerable monk Upagupta. To this monk is ascribed the conversion of Asoka Maurya to Buddhism, and he was probably a native of Muttra.*

Menander.

Muttra was thus a famous city in the Maurya empire, but the period which commences with the death of Asoka in or about 231 B.C. is one of the most obscure in all the history of northern India. The Maurya kingdom appears to have come to an end about 184 B.C., with the usurpation of the throne of Magadha by Pushyamitra, the commander-in-chief of Brihadratha Maurya, the last of the Mauryas. This chieftain founded what is known as the Sunga dynasty, but it is unlikely that either Pushyamitra or the later Mauryas exercised any jurisdiction in the Punjab. In order to understand the history of Muttra, it is necessary to trace the course of events which resulted in the loss of this province to the Indian dynasties. The spacious Asiatic dominion consolidated by the genius of Seleukos Nikator passed in the year 262 or 261 B.C. into the hands of his grandson Antiochos, surnamed Theos. Towards the close of the latter's reign the empire suffered two grievous losses by the revolt of the Bactrians under the leadership of Diodotos, and of the Parthians under that of Arsakes. With the latter, however, we are not concerned. The crown won by Diodotos passed about 245 B.C. to his son Diodotos II, and the latter was followed about 230 B.C. by Euthydemos, a native of Magnesia, who seems to have gained the crown by successful rebellion. This chieftain became involved

* Vincent Smith *Early History of India*, p. 178.

in a long struggle with Antiochos the Great; but the result was that the independence of Bactria was recognised and a daughter of Antiochos was given in marriage to Demetrios, the son of Euthydemos. Demetrios, like his father, conquered about 190 B.C. a considerable portion of northern India apparently including Kabul, the Punjab and Sind. About 175 B.C. one Eukratides rebelled and made himself master of Bactria and its subordinate possessions; but his murder in 156 B.C. by his own son shattered to fragments the kingdom which he had won, and a period of confusion ensued during which a succession of obscure princes bearing Greek titles rose to power. The names alone of these are known. Only one name stands out conspicuously—that of Menander. He seems to have belonged to the family of Eukratides and to have had his capital at Kabul, whence he issued in or about 155 B.C. to make a bold invasion of India. This expedition was made during the latter years of Pushyamitra, the founder of the Sunga dynasty. Menander annexed the Indus delta, the peninsula of Surashtra or Kathiawar, and some other territories on the west coast, occupied Muttra on the Jumna, and even threatened Pataliputra. Two years later, however, he was obliged to retire and devote his energies to the warding off of dangers which menaced him at home. Menander was celebrated as a just ruler, and when he died he was honoured with magnificent obsequies. He is supposed to have been a convert to Buddhism and has been immortalized under the name of Milinda in a celebrated dialogue entitled the *Milinda-panha* or "Questions of Milinda," which is one of the most notable books in Buddhist literature.* Muttra is mentioned in this work as one of the famous places of India.

The Satraps.

The history of the next three centuries is comparatively clear. No district in the provinces has benefited so much as Muttra from the patient labour of the archæologist, who has gradually evolved the history of northern India from the chaos of architectural remains, inscriptions and coins that have come to light, many in Muttra itself, during the last fifty years. Many points are, it is true, far from clear; but from the

* Vincent Smith, *Early History of India*, p. 212. The occupation of Muttra by Menander depends on the authority of the *Garga Samhita*, written about B.C. 50 (p. 205).

time of Menander until that of the Kushan dynasty, it appears that Muttra was ruled by Indo-Greek potentates who are usually known as Satraps. They were probably Sakas and their occupation of the country was one of the results of the great movements of peoples in the Central Asian steppes. A horde of nomads, named the Yueh-chi, were driven out of north-western China about 170 B.C. and compelled to migrate westwards by the route to the north of the deserts. Some years later, about 160 B.C., they encountered another horde, the Sakas or Se, who occupied the territories to the north of the Jaxartes river. The Sakas, accompanied by cognate tribes, were forced to move in a southerly direction, and in course of time, entered India from the north. The flood of barbarian invasion spread also to the west and burst upon the Parthian kingdom and Bactria between 140 and 120 B.C. After overpowering two Parthian kings, Phraates II and Artabanus I, and extinguishing the Hellenistic monarchy of Bactria ruled by Heliokles, the Saka torrent surged into the valley of the Helmund river and filled the region now known as Seistan;* while other branches penetrated into India and deposited settlements at Taxila in the Punjab and Muttra on the Jumna. Yet another section of the horde at a later date pushed on southwards and occupied the peninsula of Surashtra or Kathiawar. Little is known regarding the Satraps of Muttra except their names. The best known of them is Sodasa, who became Satrap about 110 B.C. He was the son of the Satrap Rajuvala, who succeeded the Satraps Hagana and Hagamasha; and the latter are said to have displaced Hindu Rajas, of whom the names, Gomitra and Ramadatta, and coins survive. There is an inscription of the Satrap Sodasa at *Muttra; and* numerous undated memoranda on the well-known lion capital which was found in the place connect the Satraps Rajuvala and Sodasa with the Taxilan Satraps Liaka and Patika. These Satraps appear to have been subordinate to the Parthian monarchy.†

* That is, Sakastene.

† The evidence for the facts recounted in this paragraph are largely numismatic. Mr. Vincent Smith's account has been followed and the references are *Early History of India*, pp. 206—217; and J. R. A. S., 1903, Art. I., *passim*.

It is now necessary to return and trace in brief outline the fortunes of the Yueh-chi who dispossessed the Sakas of their ancestral lands and subsequently also replaced them in northern India. For some fifteen or twenty years this tribe remained undisturbed in its usurped territory near the Jaxartes river; but about 140 B.C. the Yueh-chi were in turn forced to move into the Oxus valley by another tribe, the Hiung-nu. In this region they appear to have settled down and to have lost their nomad habits; for about 70 B.C. they are found as a territorial nation divided into five principalities. For the next century nothing is known about Yueh-chi history; but more than one hundred years after the division of the nation into five territorial principalities, the chief of the Kushan section of the horde, Kadphises I, succeeded in imposing his authority on his colleagues and in establishing himself as sole monarch of the Yueh-chi nation. This event may be dated approximately 45 A.D.; and it was Kadphises I who made himself master of Ki-pin, supposed to be Kashmir, as well as of the Kabul territory, consolidated his power over Bactria and also attacked the Parthians. The Yueh-chi advance necessarily involved the suppression of the Indo-Greek and Indo-Parthian chiefs of principalities lying to the west of the Indus, but the final extinction of the Indo-Parthian power in the Punjab and the Indus valley was reserved for Kadphises II, the successor of Kadphises I, who ascended the throne about 85 A.D. About 90 A.D. this ambitious monarch engaged in a war with China, in which he was signally defeated; but this reverse did not crush his aspirations and some five years later he undertook the easier task of attacking India. Success in this direction compensated for failure against the power of China, and the Yueh-chi dominion was gradually extended all over north-western India, with the exception of southern Sind, probably as far east as Benares. The conquered Indian provinces appear to have been administered by military viceroys, to whom the large issues of coins, known to numismatists as those of the Nameless King, are attributed. These coins are extremely common all over northern India from the Kabul valley to Benares and Ghazipur on the Ganges. Kadphises II was succeeded about 120 A.D. by Kanishka, who alone among the

The Kushans.

Kadphises I.

Kadphises II.

Kanishka.

Kushan kings has left a name cherished by tradition and famous far beyond the limits of India. The monuments and inscriptions of his time, as well as tradition, prove that his sway, like that of his predecessor, extended all over north-western India. His coins are associated with those of Kadphises II from Kabul to Ghazipur, and their vast number and variety indicate a reign of considerable length. Tradition affirms that he carried his arms far into the interior and attacked the king residing at the ancient imperial city of Pataliputra. Kanishka's capital was Purushapura, the modern Peshawar, which then guarded, as it now does, the main road from the Afghan hills to the Indian plains. In his earlier days he is alleged to have had no faith either in right or wrong; but in his later years he became a convert to Buddhism. Many stories have clustered round his conversion and subsequent zeal for Buddhism; but they bear so close a resemblance to the Asoka legends that it is difficult to decide how far they are traditions of actual fact and how far merely echoes of another tradition. The most authentic evidence on the subject of his changes of faith is afforded by the long and varied series of his coins. The finest, and presumably the earliest, pieces bear legends, Greek both in script and language, with effigies of the sun and moon personified under their Greek names, Helios and Selene. On the later issues the Greek script is retained, but the language is a form of old Persian, while the deities depicted are a strange medley of the gods worshipped by Greeks, Persians and Indians. The rare coins exhibiting images of Buddha Sakyamuni with his name in Greek letters, are usually considered to be among the latest of the reign. "The appearance of the Buddha among a crowd of heterogenous deities would have appeared strange, in fact would have been inconceivable, to Asoka, while it seemed quite natural to Kanishka. The newer Buddhism of his day, designated as the *Mahayana* or Great Vehicle, was largely of foreign origin and developed as the result of the complex interaction of Indian, Zoroastrian, Christian, Gnostic and Hellenic elements. ....In this newer Buddhism the sage Gautama became in practice, if not in theory, a god, with his ears open to the prayers of the faithful and served by a hierarchy of Bodhisattvas and other

oeings acting as mediators between him and sinful men." The reign of Kanishka appears to have lasted some twenty-five or thirty years and may be assumed to have terminated about 150 A.D. He was immediately followed by Huvishka, or Hushka, who was probably his son and appears to have retained undiminished the great empire to which he succeeded. His dominions certainly included Gaya and Muttra. He was a liberal patron of Buddhist ecclesiastical institutions, and at the last-named city a splendid Buddhist monastery bore his name and no doubt owed its existence to his munificence.* But all memory of the political events of his long reign have now perished. His coinage is little inferior in interest or artistic merit to that of Kanishka and, like the contemporary sculpture, testifies to the continuance of Hellenistic influence. His successor was Vasuska or Jaska, but he is generally known as Vasudeva. The latter, a thoroughly Indian name, is a proof of the rapidity with which the foreign invaders had succumbed to the influence of their environment. Testimony to the same fact is borne by his coins, almost all of which exhibit on the reverse the figure of the Indian god Siva, attended by his bull Nandi and accompanied by the noose, trident and other insignia of Hindu iconography. The inscriptions of this prince were mostly found at Muttra and range in date from the year 74 to the year 98 of the era used in the Kushan age. They thus indicate a reign of not less than 25 years; but the Kushan power appears to have been decadent during the latter part of it. Coins bearing the name of Vasudeva continued to be struck after he had passed away, and ultimately present the royal figure clad in the garb of Persia and manifestly imitated from the effigy of Sapor (Shahpur) I, the Sassanian monarch who ruled Persia from 238 to 269 A.D. But how or when the Kushan power actually came to an end is wrapt in complete obscurity, the period from A.D. 200 to 350 being one of the darkest in all Indian history. Coins indicate that the Kushans held their own in the Punjab and Kabul for a long time; elsewhere probably numerous Rajas asserted their independence and formed a number of petty shortlived states, the period being one of extreme confusion

Huvishka.

Vasudeva.

* Cunningham, *Arch. Rep.* I., p. 238.

associated with foreign invasions from the north-west.*

Muttra under the Kushans.

Incidental mention has been made in the preceding paragraph of Kushan monuments at Muttra, but, in view of the importance of these remains in connection with the history of the period, it is necessary to indicate the conclusions that can be drawn from them regarding the district. The archæological evidence shows that under the Kushans Muttra was a flourishing city. The donors of the votive inscriptions on Buddhist and Jain images belong mostly to the merchant class, and from this it appears that the city was a great commercial centre. The first book of the famous collection of Indian fables called the *Panchatantra* opens with the story of a merchant who starts with his bullock-cart, loaded with merchandise, from Mahilropya in the Deccan and joins a caravan to Muttra. He loses one of his bullocks by an accident on the banks of the Jumna. The *Panchatantra* was translated into Pehlevi by order of Khusrau Anushirvan (A.D. 531—519), and was probably written in the early centuries of our era. The dated inscriptions referable to the regins of Kanishka, Huvishka and Vasudeva number in all 71, of which no less than 56 come from Muttra, 43 being Jain inscriptions from the Kankali Tila. All the inscriptions are records of pious gifts or dedications by private persons, and not one is official. But 26 contain the name of one or other of the kings, seven belonging to the reign of Kanishka, twelve to that of Huvishka and seven more to that of Vasudeva. Most of these inscriptions are written in the Brahmi character of the period. Besides the archæological remains dating from the Kushan period, many others have been discovered relating to other periods, and the explorations carried on during half a century in the city have revealed the existence of a school of sculpture which flourished under the rule of the Kushan kings and for many years after. Colossal Buddhist statues manufactured at Muttra were carried to the sacred sites of Benares and Sravasti and apparently even to far off Gaya.† During the

* The above account follows closely that of Mr. Vincent Smith, *Early History of India*, chapter X, to which reference should be made for fuller details. One of the obscurest points connected with Kushan history is chronology. For this reference should be made to J. R. A. S., 1903, *art.* I.

† Vögel., *Ep. Ind.*, vol. VIII, p. 166; and Bloch, *ibid.*, p. 179.

Gupta period the school still retained a prominent place, though it was then far less productive than under the Indo-Scythians. The Muttra museum contains a fine life-size Buddha image with a votive inscription of the fifth century, and Major Cunningham discovered a fragmentary inscription of the reign of Chandra Gupta II. Vikramaditya which is also preserved in the local collection; while the colossal Nirvana statue of Kasia, in the Gorakhpur district, of the fifth century appears to be the work of a Muttra sculptor. One of the most noticeable features of the Muttra school is the classical or Hellenistic influence displayed by several of its productions. This influence was derived from Gandhara, Kanishka's capital, the celebrated sculptures of which give vivid expression in classical form to the modified Buddhism which appears to have been the state religion in the later years of Kanishka's reign and in the reigns of his successors. The best examples of this influence are the Silenus statue discovered by Colonel Stacy in 1836, the "Bacchanalian group" unearthed by Mr. Growse at Pali Khera, and "Herakles strangling the Nemean lion," which is now at Calcutta. On the other hand the Muttra school was essentially Indian in character and a direct continuation of the old-Indian school exemplified at Bharhut and Sanchi. This is evident from a study of the well-known Buddhist railings with their ornamental gateways or *toranas*, many specimens of which have been discovered at Muttra and are evidently derived from old-Indian examples. They exhibit a peculiar feature in that the railing pillars are usually decorated with female figures probably meant to be *yakshis* or sylvan nymphs. The origin of these pillar figures can, however, also be traced back to the inscribed *devatas* on the gateways of Bharhut. In the sixth century the Muttra school of sculpture ceased to exist. This fact is probably due to the Hun invasion which then ravished the Gupta empire and, as recent excavations have shown, were particularly disastrous to the splendid Buddhist establishments of northern India.*

The Guptas and Huns.

It is not until the fourth century that light again begins to dawn. A local Raja at or near Pataliputra raised himself

* This paragraph is based on notes kindly contributed by Mr. J. Ph. Vögel and A. S. R. 1906-07.

about 320 A.D. to the position of a lord paramount, and extended his sway over Bihar, Tirhut and Oudh. Six years later or in 326 A.D. this chieftain, who bore the classic name of Chandra Gupta, was succeeded by his son Samudra Gupta who thoroughly subjugated the Rajas of the Gangetic plain and subsequently extended his conquests to the far south of India. The dominion, however, under the direct government of Samudra Gupta does not appear to have extended beyond the Jumna, the Punjab, eastern Rajputana and Malwa being in the possession of tribes or clans living under their own rulers who were autonomous but enjoyed the protection of the Gupta monarch. It is uncertain whether Muttra, which must have been on the border line between the sphere of direct government and the "sphere of influence," had its own ruler at this period or not; but in the reign of Chandra Gúpta II all these semi-independent chieftains were swept away, and before his death in 415 A.D. the Gupta power was undisputed over northern India from the Bay of Bengal to Kathiawar and the Indus. It was during this period that the Chinese pilgrim Fa-Hian made his journey to India. Commencing his travels in Thibet, he passed successfully through Kashmir, Kabul, Kandahar and the Punjab, and so arrived in Central India, the *madhya-des* of Hindu geographers. Here the first kingdom that he entered was Muttra. All the people from the highest to the lowest were staunch Buddhists, and maintained that they had been so ever since the time of Sakyamuni. The pilgrim rested in the capital of this kingdom on the banks of the Jumna for a whole month; and in it and its vicinity, he assures us, there were 20 monasteries, containing in all some 3,000 monks. There were, moreover, six *stupas*, of which the most famous was the one erected in honour of the great apostle Sari-putra. The golden age of the Guptas comprised a period of a century and a quarter, from 330 to 455 A.D., and was covered by three reigns of exceptional length. The death of Kumara Gupta in 455 A.D. marked the beginning of the decline and fall of the empire. When Skanda Gupta came to the throne he encountered a sea of troubles. The savage Huns poured down from the steppes of Central Asia through the passes of the north-west and carried

devastation over the plains of India. The invasion was beaten back at the time, but it was renewed in 465 A.D., when a fresh swarm of nomads poured across the frontier and occupied Gandhara. A little later, about 470 A.D., the Huns advanced into the interior and again attacked Skanda Gupta in the heart of his dominions and overthrew the Gupta empire. The leader in this invasion was a chieftain named Toramana, who is known to have been established as ruler of Malwa in Central India prior to 500 A.D. He assumed the style and titles of an Indian "sovereign of *maharajas*" and Bhanu Gupta and all the local princes must have been his tributaries. But the rule of the Huns did not last long. Toramana died about 510 A.D. and his Indian dominions passed to his son, Mihiragula. All traditions agree in representing Mihiragula as a blood-thirsty tyrant; and the cruelties practised by him became so unbearable that the native princes formed a confederacy against him. About the year 528 A.D. they accomplished the delivery of their country by inflicting a decisive defeat on Mihiragula. The latter was taken prisoner, but his life was spared by Baladitya, the king of Magadha and leader of the Indian confederacy, who sent him to his capital at Sakala with all honour. Meanwhile his younger brother had usurped the throne and Mihiragula was forced to find refuge with the ruler of Kashmir, whose kindness he returned by rebelling and ejecting him from his kingdom. Having succeeded in this enterprise he attacked the neighbouring kingdom of Gandhara. "The king was treacherously surprised and slain, the royal family was exterminated, and multitudes of people were slaughtered on the banks of the Indus. The savage invader, who worshipped as his patron deity Siva, the god of destruction, exhibited ferocious hostility against the peaceful Buddhist cult and remorsely overthrew the *stupas* and monasteries, which he plundered of their treasures." He died the same year or about 540 A.D. From the overthrow of the Hun empire no paramount power seems to have existed in norther India, which split up into a number of jarring states, until Harsha Vardhana, the king of Thanesar, consolidated his rule about 620 A.D. over the whole country. After his death in 648 A.D. all order seems again to have disappeared. From

the most recent researches of archæologists it appears that an extensive empire in northern India, which included Muttra, came under the rule of the Gurjara-Pratihar Rajas of Bhinmal and Kanauj, between 725 and 1030 A.D.,* but no historical facts connected with Muttra itself come to light until the Musalman invasion.

Decline of Buddhism.

It is necessary at this point to pause in the chronicle of events relating to the successive rulers of the country, and to attempt an outline of the revolution that was slowly taking place in the religious history of Muttra. The prevalence of Buddhism in the city is amply attested not only by the testimony of Fa-Hian but by the numerous ancient Buddhist remains that have been unearthed in it. The Jain cult, which was closely related to the Buddhist, does not appear to have gained very wide popularity in northern India, but it was certainly practised with great devotion in certain localities. Of these Muttra was one; but it must be remembered that the Kankali Tila at Muttra, the site of a Jain *stupa* which is called in one inscription "the Vodva-stupa built by the gods," is the only mound which has been completely explored, so that the number of Jain sculptures obtained from Muttra is disproportionately large. But the orthodox Hindu worship, conducted under the guidance of Brahmans and associated with sacrificial rites abhorrent to Jain and Buddhist sentiment, had never become extinct and had at all times retained a large share of popular favour. Thus in Muttra itself there is evidence that side by side with Buddhism and Jainism there existed the cult of the Nagas or serpent gods. Several Naga images with their characteristic snakehoods have been found in the district. The most remarkable specimen is that which was discovered at the village of Chhargaon, now in the Muttra museum, and which in an inscription, dated in the reign of Huvishka, is distinctly described as "the lord Naga." It is not a little curious that these ancient Naga figures are now-a-days worshipped as *Dau-ji*—a familiar name for Krishna's elder brother Balaram or Baladeva. Moreover, modern effigies of this deity are exact copies of such Naga figures, and the snake-

* J. R. A. S., 1909, pp. 53—77 and 247—281.

hood is accounted for as referring to his being an incarnation of *Seshanaga*. But it has not been ascertained how far the modern cult of Balaram has been derived from or influenced by the ancient Naga worship. The origin of the worship of Krishna which must have arisen about the time of the Guptas is involved in similar obscurity. In some respects Buddhism, in its Mahayana form, was better fitted than the Brahmanical system to attract the reverence of casteless foreign chieftains; but the facts do not indicate any clearly marked general preference for the Buddhist creed on the part of the foreigners. Kanishka, it is true, liberally patronized the ecclesiastics of the Buddhist church; but Vasudeva reverted to the devotion for Siva, and the later Saka Satraps of Surashtra seem to have inclined much more to the Brahmanical than to the Buddhist cult. Moreover the development of the Mahayana school of Buddhism was in itself a testimony to the reviving power of Brahmanical Hinduism; it had much in common with the older Hinduism and the relation is so close that even an expert often feels a difficulty in deciding to which system a particular image should be assigned. Brahmanical Hinduism was the religion of the Pundits, whose sacred language was Sanskrit. As the influence of the Pundits upon prince and peasant waxed greater in matters of religion and social observance, the use of their special vehicle of expression became more widely diffused. The restoration of the Brahmanical religion and the associated revival of the Sanskrit language first became noticeable in the second century. In the time of the Guptas it had certainly gained the ascendancy; for these princes, although apparently perfectly tolerant both of Buddhism and Jainism, were themselves beyond all question zealous Hindus, guided by Brahman advisers and skilled in Sanskrit, the language of the Pundits. Without the specification of further details, the matter may be summed up in the remark that coins, inscriptions and monuments agree in furnishing evidence of the recrudescence during the Gupta period of Brahmanical Hinduism at the expense of Buddhism.* We have already seen that the latter creed was flourishing when Fa-Hian visited Muttra about 400 A.D. At the beginning of the sixth century came the

* Vincent Smith, *Early History of India*, pp. 232 and 233.

Hun invasion and the destruction of Gandhara which gave Buddhism at that place its death-blow; and two hundred years later, in the time of Hiuen Tsang, the number of resident monks at Muttra had been reduced to 2,000 and five temples had been erected to Brahmanical deities. Both facts indicate a considerable decline in the prevalence of the creed. By the time Mahmud of Ghazni made his expedition to Muttra, the Brahmanical religion had been completely re-established; and this may be assumed to be the interval during which the Krishna cultus, which was subsequently developed by the Vaishnavite reformers, took root.

Sack of Muttra by Mahmud of Ghazni.

The next mention of Muttra, and the first authentic contemporary record that we find in Indian literature, is connected with the ninth invasion of Mahmud of Ghazni in 1017 A.D. The original source of information respecting Mahmud's campaigns is the *Tarikh-i-Yamini* of Al 'Utbi, who was himself secretary to the Sultan though he did not accompany him in his expeditions. Mahmud first captured the fort of Baran, the modern Bulandshahr, and, "after some delay, marched against the fort of Kulchand, who was one of the leaders of the accursed Satans, who assumed superiority over other rulers and was inflated with pride, and who employed his whole life in infidelity and was confident in the strength of his dominions . . . . . He possessed much power, great wealth, many brave soldiers, large elephants and strong forts, which were secure from attack and capture. When he saw that the Sultan advanced against him in the endeavour to engage in a holy war, he drew up his army and elephants within a deep forest, ready for action. The Sultan sent his advance guard to attack Kulchand, which, penetrating through the forest . . . . . enabled the Sultan to discover the road to the fort . . . . The infidels, when they found all their attempts fail, deserted the fort, thinking that beyond it they would be in security; but many of them were slain, taken, or drowned in the attempt .... Nearly fifty thousand men were killed and drowned, and became the prey of beasts and crocodiles. Kulchand, taking his dagger, slew his wife and then drove it into his own body." "The Sultan then departed from the environs of the city, in which was a temple of the

Hindus. The name of this place was Maharutu-l-Hind. He saw there a building of exquisite structure which the inhabitants said had been built, not by men, but by Genii . . . . . . The wall of the city was constructed of hard stone, and two gates opened upon the river flowing under the city, which were erected on strong and lofty foundations, to protect them against the floods of the river and rains. On both sides of the city there were a thousand houses, to which idol temples were attached, all strengthened from top to bottom by rivets of iron, and all made of masonry work; and opposite to them were other buildings, supported on broad wooden pillars, to give them strength. In the middle of the city there was a temple larger and firmer than the rest, which can neither be described nor painted . . . . . . The Sultan gave orders that all the temples should be burnt with naphtha and fire and levelled with the ground."* Now in this account neither Muttra nor Mahaban are mentioned by name. The *Tarikh-i-Alfi* calls Kulchand's fort by the name of Mand; and Mr. Growse suggests that possibly the words "deep forest" may be intended as a literal translation of the name "Mahaban." The identification of Kulchand's fort with Mahaban and that of Maharutu-l-Hind with Muttra depends on the authority of Ferishta † and the later Musalman historians. The identification, however, need not be discredited, as it is probable that it is based on authentic traditions. These historians take for granted that Muttra was an exclusively Brahmanical city. It is probable that this was really the case, and that the remarkable wealth and gorgeous temples which the Sultan found in the city were the result of the religious revival and the modern Krishna cult. The original authorities, however, leave the point open and speak only in general terms of idolaters, a name equally applicable to Buddhists.

From 1017 A.D. until the time of Akbar the history of the district is almost a total blank. As regards this period Mr. Growse says: "The natural dislike of the ruling power to be brought into close personal connection with such a centre of superstition divested the town of all political importance; while the Hindu pilgrims, who still continued to frequent its impoyer-

The period to Akbar.

* E. H. I., vol. II, pp. 43—45 | † Brigg's *Ferishta*, vol. I, p. 59.

ished shrines, were not invited to present, as the priests were not anxious to receive, any lavish donation which would only excite the jealousy of the rival faith. Thus, while there are abundant remains of the earlier Buddhist period, there is not a single building, nor fragment of a building, which can be assigned to any year in the long interval between the invasion of Mahmud in 1017 A.D. and the reign of Akbar in the latter half of the sixteenth century." Probably the city was unable to recover from the destruction inflicted on it by Mahmud; while the country round about appears to have become a jungle. It has been suggested that the district fell into the hands of the Mewatis, a robber tribe whose headquarters were in the district of Gurgaon and the contiguous portions of Rajputana. The references to the city or district in the Muhammadan historians are few and far between. The author of the *Tarikh-i-Daudi* says that Sikandar Lodi, who reigned from 1488 to 1516 A.D. and was one of the most able and energetic of all the occupants of the Dehli throne, "was so zealous a Musalman that he utterly destroyed many places of worship of the infidels, and left not a single vestige remaining of them. He entirely ruined the shrines of Muttra, that mine of heathenism, and turned their principal temples into *sarais* and colleges. Their stone images were given to the butchers to serve them as meat-weights, and all the Hindus in Muttra were strictly prohibited from shaving their heads and beards and performing their ablutions. He thus put an end to all the idolatrous rites of the infidels there; and no Hindu, if he wished to have his head or beard shaved, could get a barber to do it." In confirmation of this statement it may be observed that when the Musalman governor, Abd-un-Nabi, in 1661, built his great mosque as a first step towards the construction of the new city, of which he is virtually the founder, the ground which he selected for the purpose and which was unquestionably an old temple site had to be purchased from the butchers. At the time of Ibrahim's defeat by Babar in 1526, we read that "Marghub, slave, was in Mahaban," presumbly as governor.* During the reign of Sher Shah (1540—45 A.D.) a road was made from Agra to Dehli with

* E. H. I., IV., p. 263.

sarais at every stage. Sheikh Nur-ul-Haqq, the author of the *Zubdat-ut-tawarikh,* who wrote in 1596 A.D., says that this road was the same as that existing in his day; and incidentally mention is made of the jungles that surrounded and the robbers that infested the road. Before this road was built, we read, people had to travel through the Doab between those two places.* These Muttra jungles were in existence until much later and were the favourite hunting-grounds of the emperors. Abul Fazl tells as one of Akbar's miracles that he mastered there with his eye an infuriated tiger about to spring on a favourite servant. Jahangir records how the empress, the famous Nur Jahan, killed a tiger here with one ball fired from an elephant unsteady through fear; and as late as 1634, Shahjahan killed four tigers in the Mahaban jungles on the opposite side of the river. In the year 1554-55, during the confused fights between the various aspirants to the throne, after the murder of Firoz Shah Sur, an important action took place in the district. Ibrahim Khan Sur, a cousin of Sher Shah, who had married a sister of the Sultan Muhammad Shah Abdali assumed the insignia of royalty under the title of Ibrahim Shah. Thereupon Ahmad Khan, a nephew of Sher Shah, who was married to another sister of Abdali, and was one of the territorial rulers of the Punjab also assumed the insignia of royalty under the title of Sultan Sikandar and led his forces against Ibrahim. The rival armies met at Farah and, after some ineffectual overtures had been made for peace by Sikandar, a battle was fought. Victory declared for Sikandar who became master of Agra and Dehli. Ibrahim fled to Sambhal.† Not many years after this the whole of Hindustan came into the power of the Mughals.

Muttra under Akbar.

During the tolerant reign of Akbar the places sacred to Hinduism began again to flourish, and it was at this time that the chief temples at Brindaban and Gobardhan were built. Indeed in 1570 the fame of the Brindaban Gosains had spread so far abroad that the emperor himself was induced to pay them a visit. Here he was taken blindfolded into the sacred enclosure of the Nidhban, the actual Brinda grove to which the town owes its

* E. H. I., VI., p. 188. | † E. H. I., V., pp. 243-244.

name, and so marvellous a vision was revealed to him that he was fain to acknowledge the place as holy ground. The attendant Rajas expressed a wish to erect a series of buildings more worthy of the local divinity and, having obtained the cordial support of the sovereign, built the four celebrated temples of Gobind Deva, Gopi-nath, Jugal Kishor and Madan Mohan in honour of the event. In the territorial distribution carried out by Akbar, the district of Muttra fell within the *subah* of Agra, but was divided between three *sarkars.* The portions of the district which fell within the *sarkar* of Agra were comprised in the *mahals* of Muttra, Ol, Mangotla, Mahaban, Maholi and Jalesar. The first of these had an area of 37,347 *bighas* and paid a revenue of 1,155,807 *dams.* The *mahal* of Ol, which extended over portions of what is now Bharatpur territory, was nearly five times the size of Muttra: it had an area of 153,377 *bighas* and paid a revenue of 5,509,477 *dams,* and, whereas Muttra contributed no troops, Ol contributed 1,000 cavalry and 1,000 infantry to the imperial army. The *mahal* of Mangotla took its name from the large village of Magorra which still exists to the north of Ol and near Sonkh; its area was 74,974 *bighas* and its revenue 1,148,075 *dams,* the military contingent consisting of 400 foot-soldiers and 20 horsemen. Maholi is the Madhupuri of Sanskrit literature and is now an insignificant village only four miles from Muttra city; but the pargana to which it gave its name in Akbar's day had an area of 66,690 *bighas* and paid a revenue of 1,501,246 *dams,* its contribution to the army being 500 foot and 30 horse. Mahaban is still a pargana of the district and in 1556 comprised an area of 290,703 *bighas* assessed to a revenue of 6,784,780 *dams;* while it furnished a force of 2,000 infantry and 200 horse. It probably included a portion of the present tahsil of Sadabad, the rest of which fell within the pargana of Jalesar. This pargana, the bulk of which is now in the Etah district, covered 904,733 *bighas,* paid a revenue of 6,835,400 *dams,* and supplied 5,000 infantry and 400 horsemen. The northern portion of the cis-Jumna tract belonged to the *sarkar* of Sahar, which took its name from the place which up till 1857 was the headquarters of the present Chhata tahsil. Three other parganas appear to have included parts of this district,

namely Sahar, Kamah and Hodal. Of these Sahar was the largest, having a cultivated area of 385,895 *bighas* and paying a revenue of 2,489,816 *dams*. Its military contingent too was large and consisted of 7,000 foot and 200 horse. The old pargana of Kosi, now the northern part of tahsil Chhata, belonged to the *mahal* of Hodal, which took its name from the village situated in Gurgaon a short distance beyond the Muttra border. This *mahal* had an area of 78,500 *bighas* and paid a revenue of 462,710 *dams*, the military detachment furnished by it consisting only of 10 horsemen and 200 foot-soldiers. Some western villages probably fell within the *mahal* of Kamah, which derived its name from a well-known town in Bharatpur territory and had an area of 90,500 *bighas* assessed to 505,724 *dams*. Of the present tahsil of Mat, part probably belonged to Mahaban pargana, while the rest belonged to the pargana of Nohjhil or Noh, as it is called in the *Ain-i-Akbari*, in the *sarkar* of Kol. The cultivated area of this *mahal* was 139,299 *bighas* in extent: it paid a revenue of 1,311,955 *dams*, and contributed 3,000 foot and 100 horse to the army. As many of these parganas must obviously have included land lying beyond the present boundaries of the district, it would serve no useful purpose to attempt to compare the revenue paid in the days of Akbar with that paid now. Moreover the figures in the *Ain-i-Akbari* are often doubtful, and the value of money is widely different. The only other fact connected with Muttra during the time of Akbar is that a mint for copper coinage was established in the place.

Muttra during the seventeenth century.

Nothing is known of Muttra during the reign of Jahangir; but it was during his reign that Bir Singh Deo, Raja of Orchha, built a large temple at Muttra at a cost of 33 lakhs,* so it may be presumed that this emperor continued his father's policy of toleration. One other fact connected with the district is recorded by the emperor himself in his memoirs. On March 10th, 1623, prince Khurram, afterwards the emperor Shahjahan, who had rebelled against his father, advanced towards Muttra and encamped in the pargana of Shahpur in the north of the district. On Jahangir's arrival at Dehli he deviated from his direct course

* E. H. I., VII., p. 184.

and made off towards Ajmer, leaving two of his leaders, Sundar Rai and Darab, to oppose the emperor. Asaf Khan was sent with an army against them and a battle was fought near Biluchpur, in which the rebels were defeated.* The first governor of Muttra in the reign of Shahjahan was Mirza Isa Tarkhan, who gave his name to the suburb of Isapur (now more commonly called Hansganj) on the opposite side of the river. He was succeeded in 1636 by Murshed Quli Khan, who was raised to the rank of "a commander of 2,000 horse," and was given express instructions to root out all idolatry and rebellion. We do not read, however, of much iconoclasm in the time of Shahjahan, the unenviable reputation of carrying persecution to extreme lengths being left to his successor, Aurangzeb. The rebellion here referred to appears to indicate a rebellion of the Jats who, at this time, were beginning to cause trouble is this portion of the empire; and only one year after his appointment Murshed Quli Khan was killed during an attack on one of their strongholds. The next governor of Muttra of whom we hear was Allah Verdi Khan, who held office between 1639 and 1642. He was followed in the latter year by Azam Khan Mir Muhammad Bakir, also known as Iradat Khan, but the latter was removed in 1645 because he did not act with sufficient vigour against the Hindu malcontents. Iradat Khan is described in the *Maasir-ul-Umara* as a man of most estimable character, but very harsh in his mode of collecting the state revenue. He is commemorated by the Azamabad *sarai*, which he founded, and by the two villages of Azampur and Bakirpur. The next governor was Makramat Khan and he was succeeded by Jafar, the son of Allah Verdi Khan in 1658, with whose governorship the reign of Shahjahan closed. His immediate successor was Qasim Khan, who was murdered before he joined his appointment, and in 1660 the famous Abd-un-Nabi became governor.

Aurangzeb.

Muttra is casually connected with two important events in this emperor's life. Here was born in 1639, his eldest son, Muhammad Sultan, who expiated the sin of primogeniture by ending his days in a dungeon; while in 1658 Aurangzeb was again at Muttra and here establised his pretensions to the crown

* E. H. I., VI., p. 386.

by compassing the death of his brother, Murad. This took place a few days after the momentous battle of Samogarh, in which the combined forces of the two brothers had routed the army of the rightful heir, Dara. The conquerors on their way to Dehli encamped together near Bad, a few miles south of Muttra, being apparently on the most cordial and affectionate terms; and Aurangzeb, protesting that for himself he desired only some sequestered retreat where he might pass his time in prayer and meditation, persistently addressed Murad by the royal title as the successor of Shahjahan. The evening was spent at the banquet; and when the wine cup had begun to circulate freely the pious Aurangzeb, feigning religious scruples, begged permission to retire. Murad became soon overpowered by the stupor of intoxication, and was only restored to consciousness by a contemptuous kick from the foot of the brother who had just declared himself his faithful vassal.* That same night Murad, heavily fettered, was sent a prisoner to Dehli and thrown into the fortress of Salimgarh. He was subsequently removed to Gwalior and there murdered.

To Abd-un-Nabi Muttra owes the famous mosque, the most conspicuous feature in the city, and practically the foundation of the town as we now see it. He is first mentioned by the Muhammadan historians as fighting on the side of Dara Shikoh at the battle of Samogarh in 1658. About a week after he joined Aurangzeb, and was immediately appointed *faujdar* or military governor of Etawah. This office he retained only till the following year when he was transferred first to Sirhind and thence, after a few months, to Muttra. Here he remained from August 1660 until May 1668. According to the author of the *Maasir-i-Alamgiri* "he was an excellent and pious man, and as courageous in war as successful in administration." In his last year of office he met his death in a local rebellion, which afforded his imperial master a pretext for the crusade against Hinduism which cost Muttra some of its finest shrines. A Jat free booter, named Kokala, had raided the Sadabad

* The story is told at length by Bernier, *Travels*, Constable's edition, page 55 foll., and in *Storia di Mogor*, Irvine's translation, vol. I, pp. 299—306. The latter lays the scene at Koila-ghat, near Aurangabad.

pargana and plundered it. He and his band of insurgents mustered at the village of Sihora* in tahsil Mahaban, whither Abd-un-Nabi advanced to meet them. "He was at first victorious and succeeded in killing the ringleaders; but in the middle of the fight he was struck by a bullet and died the death of a martyr." He was succeeded in office by Saff-Shikan Khan; but as he was unable to suppress the revolt, which began to assume formidable dimensions, he was removed at the end of 1669 by Aurangzeb who sent Hasan Ali Khan, the son of Allah Verdi Khan, to replace him. The emperor himself advanced with a strong force from Agra. The ringleader of the disturbances, Kokala, ultimately fell into the hands of the new governor's deputy, Sheikh Razi-ud-din, and was sent to Agra and there executed, while his daughter was married to Shah Quli, a favourite slave, and his son was made a Muhammadan. Shortly before this took place, in December during the feast of Ramazan, Aurangzeb began his work of destruction. The temple specially marked out for ruin was the famous shrine of Kesava Deva built by Bir Singh Deo of Orchha in the reign of Jahangir. The author of the *Maasir-i-Alamgiri* says of the event:—"Glory be to God, who has given us the faith of Islam, that, in this reign of the destroyer of false gods, an undertaking so difficult of accomplishment has been brought to a successful termination. This vigorous support given to the true faith was a severe blow to the arrogance of the Rajas, and like idols they turned their faces awe-struck to the wall. The richly-jewelled idols taken from the pagan temples were transferred to Agra, and there placed beneath the steps leading to the Nawab Begam Sahib's mosque, in order that they might ever be pressed under foot by the true believers." † Some more iconoclasm was carried out at Brindaban; and the work of bigotry was completed by changing the official name of Muttra to Islamabad and that of Brindaban to Muminabad—names, however, the use of which did not survive the courtly historians of the fanatic emperor's reign.

The Jats.

After Aurangzeb's death in 1707 A.D. the imposing fabric of

* There is some doubt about the name. Irvine in *The Later Mughals* calls the place Sorah.

† E. H. I., VII., p. 184.

the Mughal empire began to totter to its fall. The Marathas began to press from the south; and even in the neighbourhood of the imperial capitals, Agra and Dehli, chieftains arose who carved out for themselves semi-independent states. The Bangash Nawabs of Farrukhabad held in their possession most of the lower Doab and the Rohillas occupied the tract that now bears their name. The tribe which rose to power and ultimately overran the Agra and Muttra districts was that of the Jats. As we have already seen, these people had on more than one occasion given trouble in the district by their lawless acts, during the reign of Aurangzeb. But it was not till after his death that they were welded into the homogenous power which under the leadership of the chief who founded the royal house of Bharatpur was able to measure swords with the imperial armies. The Jat power originated with a robber chief, by name Churaman. He was the seventh son of Brij, a *zamindar* of Sinsini, a village in pargana Dig of the Bharatpur state, who had enriched himself by marauding expeditions and enforced his authority on a number of villages in the vicinity before he was expelled by the Musalmans under Mirza Jahan. The village of Thun fell to the lot of a brother, Bhagwant Singh, from whom it descended to Raja Ram. The latter was killed in some plundering excursion and his son, Fateh Singh, proving unpopular with the clan, was expelled in favour of Churaman. Taking advantage of the sanguinary wars among the successors of Aurangzeb, Churaman added to his estates by capturing Dig, Kumbher and other places, while he and his brother Jats beset the roads to Dehli, Ajmer, Gwalior and Agra. As soon as Farrukhsiyar was firmly established on the throne he attempted to win the Jats over by conciliation. Churaman was invested with the title of "Bahadur Khan" and was granted the five parganas of Nagar, Kathumar, Nandbai, Au and Helak; while another Jat chieftain who had set himself up at Bharatpur and joined Churaman in his marauding expeditions, received a *jagir* consisting of the parganas Rupbas, Bharatpur, Malah, Barah and Ikran. They did not, however, remain quiet long; and in 1718 it was found necessary to commission Jai Singh of Amber to reduce them. Jai Singh invested the forts of Thun and Sinsini, but after

some months of inglorious toil was compelled to retreat. In 1720 Churaman supported the cause of the Saiyid Wazirs at Dehli against the emperor Muhammad Shah and succeeded in resisting all the attempts made by Saadat Khan, who became governor of Agra, to subdue him. The next governor of Agra was Rai Nilkant Nagar, who was murdered by a Jat, and his place was taken by Raja Jai Singh who at once advanced to Bharatpur and attacked the Jats. On this occasion Jai Singh obtained the help of Badan Singh, a cousin of Churaman, who had been imprisoned either by Churaman or his son, Mukand Singh. Thun was invested a second time and, after a six months' siege, captured and destroyed. Badan Singh was formally proclaimed Raja of the Jats at Dig in 1722, under the title of Thakur. Thakur Badan Singh is commemorated in the Muttra district by a handsome mansion which he built at Sahar. This town appears to have been his favourite place of residence in the later years of his life. He married into a family which resided at Kamar not far from Kosi; and from the edifices which still remain at that place it appears that the family was one of wealth and importance. The reign of Thakur Badan Singh lasted some 33 years, from 1722 to 1755 A.D., but for many years before his death he himself retired altogether from public life. To one of his youngest sons, Pratap Singh, he assigned the district surrounding the fort of Wayar, where he built a palace; but the rest of his dominions were administered by his eldest son, Suraj Mal, under whom the Jat power reached its zenith.

First appearance of the Marathas.

In 1725 the Marathas arrived as far north as Gwalior, and Muhammad Khan Bangash was sent to oppose them. He succeeded in keeping them at bay for several years, but in 1734 roving bands of Maratha horsemen appeared before Agra and in 1737 a severe battle took place between the imperial forces under Saadat Khan and Safdar Jang and the Marathas at Itimadpur in the Agra district.* The enemy, however, were only driven back and made their way round by Dig to Dehli, where they were again defeated. In order to keep the Marathas in check, Nizam-ul-Mulk was appointed in 1738 governor of Agra and Malwa, but he was constantly engaged in the Deccan and his place at

* E. H. I., VIII, p. 53.

Agra was taken by a deputy. During his absence the Jats made the most of their opportunities. In 1733, Suraj Mal made an attack on the small mud fort of Bharatpur, killed its possessor Khema, or Khem Karan, destroyed the fort and began the construction of the large masonry fort that now exists.* In 1738 the same chieftain annexed Farah and seized some villages round Achnera and, during the confusion occasioned by Nadir Shah's invasion in 1739, he added further to his possessions. In 1745 he gave help to Nawab Fateh Ali of Koil in Aligarh and defeated Asad Khan, an Afghan noble who had been sent against him by the emperor, Muhammad Shah, and in 1748 he successfully contested Salabat Khan's right to certain districts which fell within his possessions and were assigned by the emperor to Salabat Khan. The battle on this occasion was fought at Naugaon not far from Kamah in Bharatpur territory. Subsequently he assisted the Nawab Wazir Safdar Jang against the Bangash Afghans at the battle of Ram Chhatauni and in the expedition to Farrukhabad, when the Bangash power was finally crushed. He next extended his power by capturing the fort of Ghasera in Gurgaon and took part in the series of battles outside Dehli between the forces of Safdar Jang and Ghazi-ud-din Khan, who nominally at least represented the cause of the emperor. It was on this occasion that Suraj Mal sacked Dehli and carried off much plunder. In 1753 he succeeded in gaining a pardon from the emperor for Safdar Jang, who departed to his viceroyalty in Oudh and took no further part in the tangled history of this portion of the empire.

Relieved of the presence of Safdar Jang, Ghazi-ud-din Khan, the grandson of Nizam-ul-Mulk, resolved to wreck vengeance on the Jats. He invaded the dominions of Suraj Mal and laid siege to Bharatpur, calling in at the same time the aid of Mulhar Rao Holkar. Meanwhile the emperor Ahmad Shah, becoming disgusted with the arrogant and overbearing temper of Ghazi-ud-din, entered on a course of intrigue against that minister. Ghazi-ud-din suspecting a secret understanding between the emperor and the Marathas, abandoned the siege of Bharatpur and returned hastily to Dehli, where he deposed Ahmad Shah and raised Alamgir II to

* It was not completed till 1756.

the throne in his stead. For the next three years the Jats were left in peace. In 1757 Ahmad Shah Durrani invaded India and occupied Dehli. Ghazi-ud-din was admitted to pardon and the Abdali king marched from Dehli with the intention of coercing Suraj Mal. The first fort to be overthrown was that of Ballabgarh, which was reduced in three days. Muttra was next sacked and an advance was made to Agra, where Jahan Khan was deputed to reduce all the forts belonging to the Jat chieftain. Suraj Mal was, however, saved further molestation by a pestilence which broke out in the invader's army and compelled his hasty retreat to Dehli before he could accomplish his object. During the next year the Marathas overran the whole country between Agra and Dehli, but Suraj Mal pursued a cautious policy and shut himself up in his fort at Dig. In 1759, during the second invasion of the Durrani monarch, consequent on the murder of Alamgir II, the infamous Ghazi-ud-din sought and found shelter with Suraj Mal. Here by his persuasions a powerful confederacy was formed to oppose the progress of the Muhammadans; but was scattered for ever in the great battle of Panipat, in January 1761. Suraj Mal, however, owing to some disagreement with the Maratha leader, had withdrawn his forces before the battle took place and escaped the destruction which fell upon the Marathas. After the defeat the Maratha governor of Dehli fled to Agra with the treasure, but was stopped on the way by Suraj Mal and robbed of all he possessed. In the confusion caused by the flight of the Marathas, Suraj Mal seized the opportunity to capture the important fortress of Agra, and raised the Jat power to the highest pitch it ever attained. Meanwhile Shah Alam was recognised as the rightful heir to the throne of Dehli by the Durrani monarch and set up his court at Allahabad; while, at Dehli, his son Mirza Jewan Bakht was placed in nominal charge of the government under the control of the Rohilla, Najib-ud-doula. With this administrator Suraj Mal, emboldened by past success, next essayed to try his strength. In 1763 he put forth a claim to the *faujdari* or military governorship of Farrukhnagar; and when the envoy, sent from Dehli to confer with him on the subject, demurred to the transfer, he dismissed him most unceremoniously and at once advanced

with an army to Shahdara on the Hindan, only six miles from the capital. Here while amusing himself in the chase, accompanied only by his personal retinue, he was surprised by a flying squadron of the enemy and put to death. His army coming leisurely up behind under the command of his son, Jawahir Singh, was confronted by the Mughal forces bearing the head of Suraj Mal on a horse lance as their standard. The shock overpowered the Jats, who were put to flight.

The Jat administration.

The Jats made considerable changes in the arrangement of parganas instituted by Akbar. The Akbari pargana of Sahar was dissolved into four parts. One continued to bear the name of Sahar, two others were called Shergarh and Kosi, and a fourth, afterwards reunited with the last-named pargana, was named Shahpur. The pargana of Mangotla was divided into Sonkh and Sonsa, and Farah was a separate creation. Possibly Mursan, Sahpau and Mat also owe their origin to the Jats. Of the actual methods of administration we have no record; but it probably differed in no respect from that of other Hindu states. Large tracts were assigned in *jagir* to various Jat chieftains on condition of military service and were held by them in more or less independent control.

Collapse of the Jat power.

The supremacy of the Jats was not long lived. Suraj Mal was succeeded by Jawahir Singh; and his short reign was only remarkable for the sack of Dehli and a quarrel with Jaipur. The latter ended in a desperate conflict in 1765, in which almost every chieftain of note was killed. Jawahir Singh was murdered in 1768 at Agra, where he had taken up his residence in the palace. His brother Ratn Singh succeeded, but his reign was of very short duration; and he was followed by Nawal Singh, nominally as guardian of his infant nephew, Kesri Singh, but really as Raja. The Marathas had meanwhile recovered from their defeat at Panipat; they invaded Jaipur and besieged Bharatpur in 1771. After five days' continuous fighting the Marathas were bought of by the payment of a considerable sum of money and retired towards Muttra. They were attacked on the way, at Gobardhan, by a body of Jats under Dan Sah. This attack was attributed to the treachery of Nawal Singh, and hostilities recommenced. Nawal Singh fled to Dig and, after

six hours' defence, ceded to the Marathas all his territory lying to the east of the Jumna in payment of a fine of 70 lakhs. In 1772 the Wazir of the empire, Najaf Khan, undertook to reconquer the country on condition that he should retain half as his personal feof. Nawal Singh advanced to oppose Najaf Khan with a large force, which included on this occasion some artillery commanded by the famous adventurer, Walter Reinhardt, who is usually known as Sumru and had taken service with Suraj Mal. A battle was fought beyond the Jumna between Koil and Jalesar in which the Jats were defeated. Najaf Khan then proceeded to Agra and invested the fort there which was held by Dan Sahai, a brother-in-law of Nawal Singh. The fort was surrendered by its commander after a short investment and was finally lost with the surrounding country to the Jats. It had been held by the Jats for just 13 years. Najaf Khan next proceeded towards Rohilkhand to assist Shuja-ud-doula in suppressing the Rohillas, and Nawal Singh, taking advantage of his absence, made a demonstration in the direction of Dehli. The Wazir hastily returned to the capital to oppose him, and found the Jats encamped near Hodal. Dislodged from this position, they fell back upon Kotban near Kosi, a fortified village, where skirmishes ensued for about a fortnight, and then finally withdrew towards Dig; but at Barsana, they were overtaken by the Wazir and a pitched battle ensued. The ranks of the imperialists were first broken by the impetuous attack of the Jat infantry, headed by Sumru, and the Jats, feeling assured of victory, were following in reckless disorder, when the enemy rallied from their sudden panic, turned upon their pursuers, who were too scattered to offer any solid resistance, and effectually routed them. They contrived, however, to secure a retreat to Dig, while the town of Barsana, which was then a very wealthy place, was given over to plunder. Dig itself was reduced in March 1774, the Jat garrison escaping to Kumbher, and the spoil which fell into the hands of the victors is said to have been worth six lakhs of rupees. The whole of the Jat territory was now reduced to subjection; and it was only at the intercession of the Rani Kishori, the widow of Suraj Mal, that Ranjit Singh was allowed by Najaf Khan to retain the fort of Bharatpur with an extent of

territory yielding an annual income of nine lakhs. Nawal Singh is said to have died during the siege of Dig.

Muttra under the Marathas.

From the year of the expulsion of the Jats until 1782 the district remained nominally subject to the Dehli emperor, but really formed a part of the quasi-independent feof of Najaf Khan. That great minister died in 1782 and was succeeded in his estates by his adopted son, Afrasyab Khan; but the latter was at first obliged to relinquish his new dignity in favour of Mirza Shafi, the nephew of Najaf Khan. Mirza Shafi was himself opposed by a powerful faction headed by Muhammad Beg Hamadani, who had been appointed governor of Agra in 1779: and the two kinsmen found it necessary to come to terms with Muhammad Beg. At a conference at Agra it was resolved that Shafi should remain at Dehli as Wazir, while the others shared the Doab between them; but the truce was a hollow one, and not long afterwards Mirza Shafi was assassinated at Agra, leaving Afrasyab Khan alone to contest the supremacy. Afrasyab Khan now became nominally Wazir, but he was too weak either to avenge the death of his kinsman or to carry out his own wishes. He at first had the ascendancy over Muhammad Beg because he had control over the emperor's person, but foreseeing no probability of reducing his rival with the means at his disposal he contemplated an alliance with some neighbouring state and cast his eyes successively towards the Nawab Wazir, the English and the Marathas. While he was hesitating in his choice the emperor's son, prince Jewan Bakht, made his escape from Dehli, fled to Lucknow, where Warren Hastings was at the time, and threw himself on the protection of the Nawab Wazir and the English. The prince's flight alarmed Afrasyab Khan, and he voluntarily offered to make any arrangement for the emperor which the governor-general and the Nawab might suggest, provided that they would support him with a sufficient force to suppress the rebellion of Muhammad Beg. These overtures were rejected and Afrasyab Khan then had recourse to Madhoji Sindhia.

Sindhia had become the most powerful of the Maratha chiefs. He had reduced to subordination some of the Rajput chiefs in Malwa, obtained possession of the famous fortress of Gwalior, and strengthened his position vastly by the

entertainment of a body of troops drilled and armed in the European fashion, under the command of the famous Benoit de Boigne. As soon as he received Afrasyab Khan's invitation he set out for Agra, towards which the imperial court was also advancing. A meeting took place on October 22nd, 1784, but almost immediately afterwards Afrasyab Khan was assassinated by the brother of Mirza Shafi. This event vested Sindhia with complete authority at Dehli and secured to him the executive control of the empire. The emperor conferred on him the command of his army and gave up to his management the provinces of Dehli and Agra; for all of which Sindhia agreed to pay the sum of Rs. 65,000 monthly. The fortress of Agra was surrendered to Sindhia on March 27th, when the emperor's second son, Akbar, was appointed nominal governor. The real governor was Rajaji Patel.

Having thus secured the position which he had coveted for many years, Sindhia engaged in a course of conduct which was impolitic in the extreme. Being pecuniarily embarrassed, he proceeded to raise money by sequestrating the *jagirs* of the Muhammadan nobles and levying tribute from the Rajputs. Muhammad Beg, who had acknowledged Sindhia's authority at first, deserted his cause while he was operating against the Rajputs at Jaipur. His nephew Ismail Beg, who succeeded him, won over to his side the whole of the emperor's army which till then had remained with Sindhia, and was joined by Ghulam Qadir, son of Zabita Khan Rohilla, another chieftain who considered his property in danger of sequestration. In the face of these reverses and defections Sindhia was compelled to leave Dehli for Gwalior; and in 1787 Ghulam Qadir and Ismail Beg advanced on Agra and besieged the fort. The fort was obstinately defended by Lakhwa Dada, Sindhia's general, assisted by the Jats of Bharatpur. At length Sindhia advanced to its relief, and a fierce battle was fought at Fatehpur Sikri in which the allied Maratha and Jat forces were defeated. It was not till two months later, or on June 18th, 1787, when reinforcements had come from the Deccan, under Rana Khan, and a force had been detached to make a diversion in the *jagir* of Ghulam Qadir, that Sindhia was able to break down the opposition and

relieve Agra. The army of Ismail Beg was dispersed and flocked to Dehli. Thither in hopes of again collecting them their commander immediately repaired. He was followed by Ghulam Qadir. The emperor refused to see either of them. Then Ghulam Kadir obtained ingress by bribing one of the guards and indulged in that train of brutal excesses, ending with the blinding of the aged emperor, which have rendered his name infamous to all posterity. It was not until the beginning of the year 1789 that Sindhia arrived at Dehli, re-established his influence, and put an end to the indignities of the unfortunate descendant of Timur. Muttra was one of the favourite residences of Madhoji Sindhia. He had spent some time there on his first advance to Dehli in 1784; and when he retreated to Gwalior, he left the Gosain Himmat Bahadur, the leader of a body of irregular troops in his service, in charge of the city and a considerable tract of country round. During the subsequent fighting round Agra, Himmat Bahadur contrived to establish a secret understanding with Ismail Beg and Ghulam Qadir and to remain unmolested in possession of the tract.* Sindhia again took up his residence at Muttra after the occupation of Dehli, and it was here that Ghulam Qadir was brought a prisoner to him to undergo punishment for his atrocious crimes. He was first sent round the bazar bound on an ass with his head towards its tail; and then he was piecemeal mutilated, his tongue being first torn out, and then his eyes and subsequently his nose, ears and hands cut off. In this horrible condition he was despatched to Dehli; but to anticipate his death from exhaustion he was hanged on a tree by the road-side. There is nothing else to record regarding Muttra during the rule of the Marathas, which lasted up till 1803. The Jats under Ranjit Singh had thrown in their lot with Sindhia in 1785. The latter restored them their eleven parganas which yielded a revenue of ten lakhs. Included in this territory was the pargana of Dig, which had been held by the emperor since its capture by Najaf Khan. The Jats remained thenceforward faithfully attached to Sindhia's cause till 1803.

* Duff's "Marathas", Vol. III, p. 23.

The Maratha war.

On the last day of 1802 was signed the celebrated treaty of Bassein between the British and the Peshwa, and on April 20th, 1803, Poona was occupied by General Wellesley. Previous to this treaty the Maratha chieftains, Sindhia and Holkar, had been fighting for the possession of the titular head of the Maratha confederacy; but on the conclusion of the treaty they put aside their common differences and united forces against the British. The prime mover in the confederacy was Daulat Rao Sindhia who had long viewed with alarm the rapidly increasing power of the company, and since the cession of large stretches of territory by the Nawab of Oudh considered that his supremacy was threatened in Agra, Muttra and Dehli. These suspicions were constantly fanned by the French officers, headed by Perron. Sindhia first took the field in southern India with his ally, the Bhonsla of Nagpur. Thereupon Lord Lake in August 1803 started from Cawnpore with the grand Army of the Doab amounting to 10,500 men. On September 4th, Aligarh was stormed and Lord Lake continued his advance to Dehli. On the 14th of the same month took place the celebrated action which is usually called the battle of Dehli, and the same day Dehli was occupied. Here Colonel David Ochterlony was left with a small force, as resident at the court of the aged and blind emperor, Shah Alam, and on September 24th the march was resumed towards Agra. It was in the course of this march, on October 2nd, 1803, that Muttra was first occupied by the British. Of the subsequent siege and capture of Agra and the glorious victory of Laswari, it is not necessary here to give more than a passing mention. Suffice it to say that, as a result of Lord Lake's campaign, Daulat Rao Sindhia was forced to sign, on December 30th, 1803, the treaty of Surji Anjangaon, whereby the Muttra district and other territory were surrendered to the company. The ceded territory in this district consisted of parganas Nohjhil and Sonsa, having an estimated revenue of Rs. 1,15,000 and Rs. 20,000 respectively, and forming a part of General Perron's *jagir*; parganas Mat, Sadabad, Sahpau and Mahaban, bringing in a revenue of Rs. 4,05,012, which belonged to General de Boigne's *jagir*; pargana Muttra and the customs collected in Nohjhil, yielding together Rs. 55,000, which were

under Ambaji Inglia; and the *zamindari* of Ranjit Singh. Part of the latter, consisting of the villages of Husainganj and Panigaon with a revenue of Rs. 6,000, were in the Doab, while the remainder, estimated to yield Rs. 13,23,370, lay west of the Jumna. Ranjit Singh, the Raja of Bharatpur, threw in his lot with the British directly after the capture of Dehli; and on September 29th, 1803, a treaty of friendship by which his independence was recognised was concluded with him. On October 4th, Ranjit Singh himself joined Lord Lake with a force of 5,000 horse and rendered valuable assistance both at the capture of Agra and at the battle of Laswari. The original grant made to Ranjit Singh in 1784 by Sindhia had been subsequently augmented by an additional grant of country yielding four lakhs in revenue. In 1803, so pleased was General Lake with the assistance rendered by Ranjit Singh that he made him an additional grant of the parganas or districts of Kishangarh, Kathumar, Rewari, Gokul and Sahar.

The war with Holkar.

During the campaign against Sindhia, Jaswant Rao Holkar had held aloof. He had been swayed throughout by two conflicting motives—a desire to overwhelm the British which impelled him to an alliance with Sindhia and the Bhonsla, and a fear of assisting Sindhia to become the chief power in India. Finally his jealousy and distrust of Sindhia proved stronger than his hatred of the British and he stood inactive while Wellesley and Lake crushed the confederacy of Sindhia and the Bhonsla. The end of the campaigns which concluded with the victories of Laswari and Assaye, however, saw the British armies widely separated and both much diminished in strength, and Holkar judged that the time had at last come for him to take the field. His first move was northwards to his capital, Indore, where he threatened the dominions of the Raja of Jaipur, now a tributary of the British. Foiled in this movement by the protection afforded to Jaipur by Lord Lake who was at Biana, he turned southwards and plundered Mahesar, a rich city on the Nerbudda. Meanwhile he continued to pursue negotiations with the British and on February 16th, 1804, sent his *vakils* or agents to Lord Lake's camp to propound his demands. These were that he should be permitted to levy the *chauth* as of old; that twelve districts

in the Doab and the district of Kunch in Bundelkhand, which he claimed as ancient possessions of his family, should be restored to him; that the district of Hariana should be ceded to him; and that the country then in his power should be guaranteed. The terms were obviously extravagant and inadmissible, and in April 1804, war having become inevitable, orders were issued to the British commanders to attack Holkar, wherever he might be found. Operations commenced with the advance of Colonel Monson to Jaipur, when Holkar retired southwards and Lord Lake returned to Agra. Matters at once now took a turn for the worse. A British detachment was cut off and severely defeated at Kunch and Colonel Monson, after capturing the fortress of Hinglasgarh in Indore, was compelled to beat a disastrous retreat to Agra. Holkar, at the head of 60,000 horse, 15,000 infantry and 192 guns, advanced triumphantly to Muttra on September 15th, and Colonel Browne, the commandant, who was at the head of a considerable garrison, retired hurriedly on Agra. The town of Muttra with much baggage and a store of grain fell into the hands of Holkar, the Jat Raja of Bharatpur began to waver in his fidelity to the British, and great alarm filled the minds of the inhabitants of the Doab. The arrival of Lord Lake at Agra, however, soon restored confidence. On October 1st he marched from Sikandra and reached Muttra three days later, almost unopposed. On the first day's march no enemy was seen, but after this the Maratha horse hung about the columns on the march. This induced Lake to halt at Muttra in order to collect supplies and in the hope of bringing on a general action. On October 4th a convoy of 100 camels, bringing grain to the army from Agra, was captured with its escort of convalescent sepoys. This happened at the village of Aring only nine miles from Muttra. On October the 7th and 10th Lake made two attempts to bring Holkar's horse to action at this place; but little impression was made on the enemy, who scattered in all directions when attacked. Meanwhile Holkar advanced with overwhelming force to Dehli and besieged Colonel Ochterlony, and on October 12th Lord Lake, having obtained fresh supplies, left Muttra to relieve the hard-pressed garrison. The march was practically unopposed and Dehli was reached

on October 18th, the Maratha infantry and guns retreating a few days before in the direction of Dig. Holkar himself with the cavalry set off northwards to try and overwhelm a British detachment under Colonel Burn at Shamli, sixty-four miles north-east from Dehli. Lake at once set out in pursuit of Holkar with a small force and despatched Major-General Fraser to deal with the Maratha infantry and artillery at Dig. With General Lake's march and victory and the other operations conducted by the Marathas round Farrukhabad in the Doab, we have here no concern; but General Fraser with the 76th Regiment and six battalions of native infantry, accompanied by some twenty 6-pounder guns, left the Mughal capital on November 5th. On reaching Gobardhan, some eight miles from Dig, on November 10th, General Fraser was joined by the 1st Bengal European Regiment. The Maratha army, consisting of 24 battalions, a considerable number of horse, and 160 guns, more than half of which were 16 or 18-pounders, was encamped between the fortress of Dig and the village of Qasba Au. This village, which was fortified, guarded the Maratha right. Their left rested on Dig, the garrison of which made no effort to conceal the alliance of the Raja with Holkar. Two days were spent in reconnoitring the Maratha position, and on November 13th the enemy were defeated with great slaughter after a hard-won fight. This brilliant victory, however, was purchased at the price of the life of the officer in command; for General Fraser was brought into Muttra fatally wounded, and survived only a few days. He was buried in the cantonment cemetery, where a monument is erected to his memory with the following inscription:—

"Sacred to the memory of Major-General Henry Fraser, of His Majesty's 11th Regiment of Foot, who commanded the British Army at the battle of Dig on the 13th of November, 1804, and by his judgment and valour achieved an important and glorious victory. He died in consequence of a wound he received when leading on the troops, and was interred here on the 25th of November, 1804, in the 40th year of his age. The army lament his loss with the deepest sorrow; his country regards his heroic conduct with grateful admiration; history will record his fame and perpetuate the glory of his illustrious deeds."

Meanwhile General Lake, after a most persevering pursuit, came up with Holkar's cavalry at Farrukhabad on November 17th, and falling on them by surprise, put three thousand of

them to the sword. Holkar himself fled on the first approach of the British in the direction of Dig to rejoin his shattered infantry, and thither Lord Lake followed him on December 1st by way of Muttra. Reinforced on December 10th by a force from Agra, Lake proceeded to besiege the fort at Dig, which after 12 days of battering was carried by assault on December 25th, the garrison escaping to Bharatpur. Two courses now lay open to Lord Lake. He could either leave the Raja of Bharatpur to be dealt with subsequently and devote his energies to the pursuit of Holkar, who had fled southwards, or he might decide to attack Bharatpur and so, by its capture and that of the remaining strongholds in that state, which were of no strength, deprive Holkar of his last remaining footing in Hindustan. Lake decided on the second course. His cavalry were for the time in no condition to undertake another rapid pursuit of Holkar and Colonel Skinner had been despatched to Aligarh to raise more irregulars. On January 2nd, 1805, he encamped two miles south-west of Bharatpur, and, the point of attack having been chosen, began the memorable siege on the following day. It would be foreign to the history of the Muttra district to detail all the operations of this siege. Suffice it to say that four separate assaults were made with desperate bravery on the fortress on January 9th, January 21st, February 20th and February 21st, and were in each case beaten off. After the failure of the fourth assault a halt was called in the operations, but no pressure was removed from the fortress. On the night of February 22nd the ordnance was withdrawn from the batteries, and on the 24th the army changed ground to a spot six and a half miles north-east of the town, covering the roads to Agra, Muttra and Dig. Detachments were sent away for supplies, and the troops remaining in camp were set to work on the construction of great numbers of fascines and gabiones. Fresh guns, with ammunition, were brought up from Fatehgarh and Aligarh, and those rendered unserviceable by constant firing were repaired. The Raja of Bharatpur saw with alarm the determined attitude of Lake. On March 23rd Major-General Smith joined Lake, after his pursuit and defeat of Amir Khan, and on March 29th Holkar's headquarters about eight miles west of Bharatpur were beaten up, Holkar himself

narrowly escaping capture. On April 2nd a similar attack was made by night resulting in severe loss to the enemy, and on April 8th the army again changed its camp, marching to nearly the same position on the south-east of Bharatpur that it had occupied during the late siege. This movement brought the Raja's desire to make terms to a head; and only two days later he concluded peace with Lake. The Raja paid twenty lakhs of rupees, renounced his alliance with the enemies of the British Government and all his claims to the advantages secured by the treaty in 1803. As a result he lost all the parganas ceded to him by Lord Lake in that year, including Sonkh, Sonsa and Sahar in this district. Only the pargana of Gobardhan was left in the possession of Lachhman Singh, the Raja's son. The fortress of Dig was kept in British hands until the Government should be satisfied of Ranjit Singh's loyalty.

Conclusion of the war.

The British force before Bharatpur broke up on April 21st. Meanwhile Sindhia, whose enmity to Holkar had at first kept him quiet, began to show signs of open hostility. Lord Lake accordingly after leaving Bharatpur advanced towards Gwalior. But as soon as he reached Dholpur, many of Sindhia's chiefs deserted him and he was forced to sue for peace. Holkar, no longer having a base of operations at Bharatpur against the company's territory, retired westwards; and there being no prospect of further immediate hostilities, the British army was dispersed. All the troops, however, were cantoned to the west of the Jumna, so as to be ready for prompt concentration in a case of necessity. The British infantry under Colonel Monson was stationed at Fatehpur Sikri; the artillery and native cavalry and infantry were divided between Agra and Muttra; while the three Light Dragoon regiments, with their galloper guns, were housed at Sikandra. War, however, soon broke out again. After vainly endeavouring to persuade the Raja of Jaipur to join him, Holkar marched northward in September, hoping to obtain the support of the Sikhs. Lord Lake immediately pursued him, marching from Muttra towards Dehli on October 10th, 1805. On October 28th he was joined on the march by the garrison of Dig, that fortress having been returned to the Raja of Bharatpur in consideration of a large money payment. Dehli was reached on November 7th

and on December 7th the army came in touch with Holkar on the banks of the river Beas, not far from Amritsar. Holkar now found he could fly no further, and on January 6th, 1806, the long-drawn-out struggle was brought to an end by the conclusion of a treaty, which stripped him of most of his possessions. By virtue of this treaty he renounced all claim to territory north of the Chambal and in Bundelkhand.

With 1805 began a period of undisturbed peace and rapid prosperity for the city of Muttra. The city remained always a military station; but it was not until 1824 that the district was first formed, the civil headquarters being located at Sadabad. In 1832 Muttra became also the civil headquarters of the district, which assumed, with some unimportant exceptions, its present dimensions then for the first time. Raja Ranjit Singh died in 1805, only eight months after the siege of Bharatpur, leaving four sons, Randhir, Baladeva, Harideva and Lachhman. He was succeeded by the eldest, Randhir, who died in 1823, leaving the throne to his brother, Baladeva. The reigns of these chieftains were uneventful and they are commemorated in Muttra by the two handsome *chattris* on the margin of the Manasi Ganga at Gobardhan. Baladeva only reigned 18 months, leaving a son, Balwant Singh, then six years of age. He was recognised as Raja by the British Government, but his cousin Durjan Sal, son of Lachhman Singh, who had also advanced claims to the succession on Randhir's death, rose up against him and had him thrown into prison. Sir David Ochterlony, the resident at Dehli, promptly moved out in force in support of the rightful heir, but his march was stopped by a peremptory order from Lord Amherst, who considered that the recognition of the heir apparent during the lifetime of his father did not impose on the Government any obligation to maintain him in opposition to the presumed wishes of the chiefs and people. Durjan Sal, however, while professing to leave the decision of his claims to the British Government, made preparations to maintain them by force. He was secretly assisted by the rulers of the neighbouring Rajput and Maratha states, and at last, when the excitement threatened a protracted war, the Governor-General reluctantly yielded to the representations of Sir Charles Metcalfe and consented to the deposition of the

usurper. A large force was collected, consisting of 20,000 infantry and 100 guns, under the command of Lord Combermere, who took charge of the troops at Muttra on December 6th, 1825. Five days later the army advanced to Bharatpur, and, negotiations for surrender having failed, the second siege of Bharatpur began. After operations extending over nearly six weeks, the fortress was stormed on January 18th, 1826. Durjan Sal was taken prisoner and sent to Allahabad; and on February 5th, 1826, in a public durbar, Balwant Singh was established on the throne under the regency of his mother, Amrit Kunwar*, and the superintendence of a political agent. On February 20th the army left Bharatpur and the district saw no more military operations for over 30 years. Under Regulation V of 1826, the pargana of Gobardhan was resumed and annexed to the British district of Agra.†

The outbreak at Muttra.

The earliest indications of impending trouble in the district came to light at the end of January 1857. Mr. Mark Thornhill was collector of Muttra, and one day after his return from a tour in his district he found on his table four cakes of coarse flour, about the size and thickness of a biscuit, with a report that a man had come to a village and given a cake to the watchman, with injunctions to bake four like it and to distribute them to the watchmen of adjacent villages. These cakes were the famous *chapatis* which were distributed over Upper India at the time of the Mutiny and they were signals to those in the secret to hold themselves ready for some explosion. The matter, however, after causing some wonder ceased to be talked about; and so quiet did things appear that a little later Mr. Thornhill proceeded to Agra on leave. On March 12th a telegram reached Agra of the Mutiny at Meerut and Mr. Thornhill returned to Muttra, where on March 14th he received intelligence from the magistrate of Gurgaon that the mutineers were approaching the district. This intelligence was confirmed the same evening by various

* She was a native of Dhadhu in Sadabad, where there is a garden and a *chattri* erected by her.

† It is said in the Regulation that Gobardhan was resumed because Lachhman Singh had died. Durjan Sal was son of Lachhman Singh, and it is uncertain whether the grant had been continued to him.

European gentlemen on the customs and railway establishments in the north of the district. The ladies and non-combatants were accordingly sent off immediately to Agra, and left at daybreak on May 15th. At midnight, May 16th, the assistant magistrate of the Gurgaon district, galloped in to Mr. Thornhill, informing him that the mutineers had entered Gurgaon, that the country had risen to join them, and that the whole rebel forces were marching on Agra. The magistrate of Gurgaon and his clerk came in a little later and, succeeding them at short intervals, came all the English and Christians residing along the road to Dehli. On the same day Mr. Thornhill was surprised by the arrival of the Bharatpur army, some 3,000 strong, under Captain Nixon. The latter was the chief assistant to the political agent at Bharatpur and had, on receiving news of the outbreak at Dehli, proposed and received permission to employ the Bharatpur troops against the rebels. He had been authorised to march on Dehli *viâ* Muttra. But by some mistake this order had not been communicated to Mr. Thornhill. As the information received led him to believe that the mutineers were approaching Muttra, Captain Nixon at first resolved to remain in Muttra and prepare for the reception of the rebels there. Some barricades were thrown up and other measures were adopted to enable the inhabitants to co-operate with the soldiers. There were at this time six and a quarter lakhs of treasure in the Muttra treasury under a guard of a company of the 67th Native Infantry. Doubtful of the fidelity of the guard, Mr. Thornhill had asked for permission to send this money into Agra and had collected carts ready to transport it there. On May 17th he was informed by the Seths that the sepoy guard were bent on carrying off this treasure and had only been prevented from doing so the day before by the arrival of the troops under Captain Nixon. Mr. Thornhill thereupon wrote again to Agra for the required permission, but received later a despatch from Agra informing him that the Lieutenant-Governor did not share his apprehensions regarding the sepoy guard and that the treasure should be kept at Muttra. On May 19th information arrived from Dehli to the effect that the rebel army had halted there, resolved to fortify the capital; and Captain Nixon accordingly moved out to march to Dehli,

leaving a detachment behind at Muttra to protect the city. Mr. Clifford remained in charge of the station; but he soon after fell ill and his place was taken by Mr. Dashwood, who was accompanied by Mr. Elliot Colvin, son of the Lieutenant-Governor. Mr. Thornhill accompanied Captain Nixon to Kosi, where they halted. They found that the whole country side was much disturbed by the news of the insurrection and proclamation of the king of Dehli. A detachment of 300 Bharatpur infantry and two guns were left with Mr. Thornhill under the command of Sirdar Raghunath Singh. Meanwhile disturbances became everywhere rife in the district. Kunwar Dildar Ali Khan, a large *zamindar* in Mat, was murdered by his tenants; Umrao Bahadur, a relative of his, was besieged in his house and with difficulty escaped, and several murders and other outrages were committed. On May 29th Mr. Thornhill determined to return to Muttra and got as far as Chhata, when he was met by Messrs. Dashwood, Colvin, Joyce, the head clerk, and Lieutenant Gilbon, who informed him of the mutiny of the treasury guard. After Mr. Thornhill's departure from Muttra, a detachment consisting of men from the 44th and 67th Regiments of Native Infantry had been sent from Agra to relieve the treasure guard at Muttra and to escort the treasure into Agra. The treasure was packed and laden on carts and Lieutenant Burlton of the 67th gave the order to march. As soon as the word was given the *subahdar* asked where they were going to escort the treasure. "To Agra, of course," replied Lieutenant Burlton, and a cry at once arose "No; to Dehli, to Dehli." Lieutenant Burlton exclaimed "You traitors", whereupon a sepoy standing close beside him shot him through the chest. This was followed by a rush of sepoys into the office and the opening of an indiscriminate musketry fire on all the Europeans. These, unharmed and unprepared, jumped through the windows and ran for their lives to the river-side, whence they proceeded to the city, procured horses from the *kotwal* and fled to Mr. Thornhill at Chhata. The sepoys then set fire to the offices, burnt two bungalows, released the prisoners in the jail, and marched off with the treasure to Dehli, destroying all Government buildings they came across on the road. For some reason unknown, a lakh and a quarter in

copper coinage, together with several thousands of rupees worth of cash and jewels, were left behind; and as soon as this became known the whole city headed by the Bharatpur detachment flocked down to plunder it. From plundering they proceeded to fighting, and the greatest confusion prevailed. Lieutenant Burlton's body was stripped and thrown into a ditch, where it was subsequently found by Mr. Thornhill who buried it. The next afternoon all the villagers for miles round poured into the station and pillaged it. The city, however, was secured by the Seths, Radha Krishn and Gobind Das, who raised a body of men at their own expense and, throughout the whole period of the disturbances, rendered most loyal help to the authorities in maintaining order.

Hardly had the fugitives from Muttra finished their story to Mr. Thornhill than intelligence was brought that the rebel treasure guard was advancing along the Dehli road. Captain Nixon, with Mr. G. F. Harvey and other Europeans, was then encamped at Hodal; and thither Mr. Thornhill and his party went to join him. At Kosi they tried to take Raghunath Singh and his men along with them; but the latter blankly refused either to go or to give up the guns entrusted to their charge. As soon as the party joined the camp at Hodal, Captain Nixon made preparations for intercepting the mutineers who were approaching. But the whole Bharatpur force now mutinied and, Captain Nixon's appeals to their honour failing to win them over, all the Europeans were forced to seek safety in flight. Captain Nixon and the others decided to proceed to the army before Dehli, but Mr. Thornhill and his head clerk, Mr. Joyce, with their escort, 23 in number, turned their faces towards Muttra. Arrived before the city, they found it in too disturbed a condition to be safe and accordingly pursued their way to Agra, which they reached on June 1st.

Mr. Thornhill did not long remain at Agra. With the consent of the Lieutenant-Governor he collected a few volunteers, whom, however, he soon after sent back, and returned with Mr. Joyce to Muttra. He took up his abode in the house of the Seths and set about reorganising the government of the city. The Seths were loyal to the core, but the general attitude

of the people was decidedly hostile. In the district absolute anarchy prevailed, the police and revenue establishments of the Government having been ejected, decree-holders and auction purchasers turned out or murdered, and Banias everywhere looted. Mr. Thornhill succeeded in winning over the Bharatpur contingent and inflicting chastisement on some of the more notorious rebels in the neighbourhood of the city; and for a short time quiet reigned in Muttra. On June 12th, martial law was proclaimed in the district and on June 14th the Kotah contingent, under Captain Dennys, arrived from Agra and enabled Mr. Thornhill to take more active measures. The town of Raya in particular had been the scene of great disorder and had been completely plundered by one Debi Singh, who set himself up as Raja. Captain Dennys moved out in this direction with Mr. Thornhill, Debi Singh was caught and hung, some other marauders were punished, and the country was tranquillized. It was entrusted, pending the restoration of British rule, to the bigger *zamindars*. The contingent returned to Muttra on June 20th. Two days later it marched to Sadabad. In the interval a bungalow had been repaired in the station and Mr. Dashwood, who had rejoined Mr. Thornhill, was left behind to look after the city. Several days were spent at Sadabad in confiscating the estates of rebellious *zamindars*; but on June 29th the Kotah detachment was recalled to Agra on account of the approach of the rebels from Nimach. The Gwalior contingent at Aligarh mutinied on July 2nd, and Mr. Thornhill, in spite of the remonstrances of Captain Alexander, who was with him, resolved to return to Muttra and warn Mr. Dashwood. The situation was very critical; even the Seths counselled flight; and after a brief consultation the whole party resolved to retire to Agra. The rest of the party went by boat down the Jumna, but Mr. Thornhill, accompanied by Mr. Joyce, preferred to keep to the road and reached Agra in safety, disguised in native dress, after many exciting adventures, through the middle of the rebel army. The whole road was lined with escaped prisoners and the glare of the conflagration at Agra, which had been set on fire, was visible a few miles out of Muttra. The rest of the party, after being fired on by the villagers along the river bank and being

compelled to abandon their boat also reached Agra safely a few days later.

On July 6th the Nimach and Morar mutineers after the action at Shahganj outside Agra reached Muttra and were welcomed by the inhabitants with open arms. The Seths had fled, leaving their affairs to the management of their agent, Mangi Lal, who levied a contribution, according to their means, on all inhabitants and prevented the city from being plundered. In this he was ably assisted by Mir Imdad Ali Khan, the tahsildar of Kosi, who had been specially appointed deputy collector. After staying two days, the rebels pursued their way to Dehli. The north and west of the district had all along remained disturbed and rebellious owing to the lawlessness of the Gujars; and considerable confusion prevailed in Mat and Nohjhil. Sadabad and Mahaban had been tranquillized by Mr. Thornhill, but as soon as the news of the burning of Agra spread, all the country round Sadabad rose and plundered the tahsil and *thana*. This rising was headed by one Deo Karan. The revenue, however, continued to be paid because the system of governing through the *zamindars* had been introduced. On September 26th the rebels, in their retreat from Dehli, again passed through Muttra. Their stay on this occasion lasted for a week, and great oppression was practised on the inhabitants, both here and in Brindaban. They were only diverted from general pillage by the influence of one of their own leaders, a *subahdar* from Nimach by name Hira Singh, who prevailed upon them to spare the holy city. For a few days there was a show of regular government; some of the chief officers of the collector's court such as Rahmat Ullah, the *sadr qanungo*, Manohar Lal, *sarishtadar*, and Wazir Ali, one of the *muharrirs*, were taken by force and compelled to issue the orders of the new administrators; while Maulvi Karamat Ali was proclaimed in the *Jama Masjid* as the viceroy of the Dehli emperor. But it appears that he also was an involuntary tool in their hands, for he was subsequently put on his trial and acquitted. It is said that, during their stay in the city, the rebels found their most obliging friends among the Chaubes. After threatening Brindaban with their cannon and levying a contribution on the inhabitants, the rebels moved away to Hathras and Bareilly

Mir Imdad Ali and the Seths now returned from Bharatpur where they had taken refuge. On October 5th Mr. Thornhill who was at Agra returned with some troops to Sadabad, where he caught Deo Karan and hanged him; but he was almost immediately afterwards ordered back by the Lieutenant-Governor, and remained at Agra till its relief by Greathed on October 10th. It was not, however, until Greathed had been reinforced by Cotton, who took over the command of the troops at Agra, that the offensive was resumed. Colonel Cotton's column then advanced along the Dehli road, accompanied by Mr. Thornhill, and reached Muttra on November 1st. The advance was continued as far as Kosi, where Mir Imdad Ali and Natthu Lal, tahsildar of Sahar, restored order among the Gujars, who had all along been the most active promoters of disaffection. While engaged in their suppression Mir Imdad Ali received a gunshot wound in the chest, from which he subsequently recovered. At Chhata some rebel *zamindars* had taken possession of the fortified *sarai*, and one of its bastions had to be blown up before an entry could be effected. At the same time the town was set on fire and partially destroyed, and twenty-two of the leading men were shot. Colonel Cotton's column was soon after recalled; but Mr. Thornhill was left at Muttra and under his able management general tranquillity was restored everywhere in the district except round Nohjhil, which was not finally pacified until General Seaton's column had cleared Aligarh and the Doab of the wandering bands of rebels that infested those parts. It was not till July 1858 that matters had sufficiently settled down for the public treasury to be removed from the Seth's house to the police lines in the civil station.

The restoration of order.

Few districts in the United Provinces were less affected by the great rebellion than Muttra, and this is the more remarkable in that the city lies on the high road between the two old Mughal capitals which were centres of disaffection and headquarters of large bodies of mutineers. This result was in no small measure due to the conspicuous loyalty displayed by the native officers of the Government and the people generally. First and foremost came the great family of the Seths, the head of which, Seth Lakhmi Chand, received the confiscated estates of Umrao Bahadur, Mazhar Ali Khan and Rahm Ali Khan, yielding an annual

Mutiny rewards.

revenue of Rs. 16,125, rent-free for life and at half the sanctioned revenue for the life of his successors. Their *munib* or confidential agent, Mangi Lal, obtained a commendatory letter of thanks from the Government. On Raja Gobind Singh of Hathras, the son of Raja Tikam Singh, were conferred the ten villages which the Gujars had forfeited by their open rebellion. Mir Imdad Ali, whose services had been conspicuous throughout the period of the disturbances and who owing to his position as tahsildar of Kosi was in a post of peculiar difficulty and danger, received a *khilat* of Rs. 1,500 together with the proprietary right in a village assessed at Rs. 1,200 with the remission of half the revenue for his life; and on his retirement from Government employ a special addition of Rs. 50 a month to his ordinary pension was granted to him. Various other rewards were bestowed on the Government officials, tahsildars, *thanadars* and others, who had distinguished themselves by remaining at their posts and carrying on the administration in spite of the rebellion; while *khilats* of Rs. 50, as well as the remission of one year's revenue, were granted to a large number of Jat and Rajput *zamindars* in parganas Kosi and Aring, who had lent valuable help to the authorities in suppressing the Gujar rebels. Last but not least came Dilawar Khan *jamadar* who with four other *sowars* conducted Mr. Thornhill and Mr. Joyce safely through the rebel army when they escaped to Agra in July 1857. He was an old and deserving soldier of 45 years' service; his pay was increased by Rs. 20 per month, a reward of Rs. 250 was given him, and his pension was doubled on retirement.

Subsequent history.

The subsequent history of Muttra is uneventful. It was not again troubled by military operations. In the period since the Mutiny steady progress has been made in prosperity, due to the introduction of canal irrigation, the improvement in communications and the development of railways. It has only been disturbed by the famines and similar calamities, of which some account has been given in the preceding pages.

GAZETTEER

OF

MUTTRA.

DIRECTORY.

GAZETTEER

OF

MUTTRA.

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AIRA KHERA, *Tahsil* MAHABAN.

Aira Khera lies in 27°31′N. and 77°50′E., nearly 4 miles north-east from Raya and 11 miles from Muttra. It is an old township with no arable land attached to it, and is popularly said to be the mother of 360 villages. It is still the recognised centre of eighteen, namely, Aira, Baron, Bhankarpur, Bhura, Bibaoli, Bindu Bulaki, Barahna, Birbal, Gainra, Gaju, Kakarari, Lalpur, Manina Balu, Misri, Nimgaon, Piri, Sabali and Sampat Jogi. The founder is said to have been a Pramar Rajput, by name Nain Sen, who himself came from Daharua in this tahsil, but whose ancestors had migrated from Duar in the Deccan. He had four sons among whom he portioned out his property ; and they in turn had eighteen sons, who settled the villages mentioned above. The bazar is considered the joint property of the descendants of Rupa, the eldest son of Nain Sen ; while the market, which is held on a spot close the bazar on Wednesdays and Saturdays, is the property of the *zamindars* of the four villages founded by the sons of Sikhan, another son of Nain Sen. The lands of the eighteen villages are all intermixed and are occupied almost exclusively by the Jat community, with the exception of Lalpur which is held by Brahmans, the descendants of the founder's *purohit*. The old occupants of the place whom Nain Sen dispossessed are said to have been Kalars. Though Nain Sen himself was a Rajput, his descendants are all reckoned as Jats of the Godha subdivision. This they explain by saying that the new settlers, being unable to secure any better alliances, intermarried with Jat women from Karil in Aligarh, and the children followed the caste of their mothers. The population of Aira Khera has increased of recent years. In 1891 it numbered 1,955 souls and this rose to 2,072 in 1901 : of the latter 1,906 were Hindus, 134 were Muhammadans and 32 were of unspecified religions, Brahmans being the numerically strongest Hindu caste. The village contains a primary school and a post-office. There is a general meeting for the

members of the clan at the festival of the *Phul Dol,* which is held on the fifth day of the dark half of *Chait.*

AKOS, *Tahsil* MAHABAN.

This is a large village situated on the banks of the Jumna in 27°17′N. and 77°53′E., at a distance of 18 miles in a direct line from Muttra and of 14 miles from Mahaban by the unmetalled road which leads from Baldeo to Agra. Near the village is situated a curious hill known as the Bhim Tila; and the village lands cover 3,568 acres, the revenue demand being Rs. 6,600. The proprietary rights are owned by Jats and Brahmans; and the population of the village has increased from 2,819 persons in 1891 to 3,193 in 1901. Of the latter number 3,016 were Hindus, 115 Muhammadans and 62 of unspecified religions, Jats being the principal Hindu caste. Market is held every Monday and there is a primary school in the village, while a private ferry plies over the Jumna.

ARING, *Tahsil* MUTTRA.

Aring is a large agricultural village lying in the centre of tahsil Muttra; it is situated in 27°29′N. and 77°32′E., at a distance of 12 miles from headquarters on the metalled road from Muttra to Dig in Bharatpur. The name of the place is popularly derived from *Aringsaur,* a demon slain here by Krishna. Other suggestions are that the name is from the root *ar,* to hesitate, because the tax which Krishna imposed was here reluctantly paid; or that *arang* is the local name for a mart, which Aring has always been, thanks to its favourable situation on the high road between two large towns. Mr. Growse however would derive the name from Arishta-grama, *arishta* being the original Sanskrit form of *ritha,* the Hindi name of the soap-berry tree (*Sapindus Detergens*). Aring is generally accounted one of the 24 *Upabans:* it has a sacred pond called Kilol Kund, and three small temples dedicated respectively to Baladeva, Bihari-ji and Pipalesvar Mahadeva; but there are no signs of a wood. There are also the ruins of a mud fort built during the last century by one Phunda Ram, a Jat, who held a large tract of territory in *jagir* under Raja Suraj Mal of Bharatpur. A trigonometrical

survey station lies in the fort at an elevation of 670·5 feet above the level of the sea. The upper markstone of the survey is on the vaulted roof of the old fort, and is about 57 feet above the level of the surrounding country. Aring contains a police station, a vernacular secondary school with a primary branch attended by about 100 pupils, a branch post-office and a cattle-pound. A weekly market is held on Sundays. The population in 1901 numbered 4,225 persons, of whom 3,932 were Hindus and 291 Musalmans, and appears to have largely increased of late years for in 1881 it amounted to 3,579 souls. The Agra canal passes close to the site, and is bridged at the point where the road to Dig crosses it. The Hindu inhabitants are for the most part Chamars, Brahmans, Gaurua Rajputs and Jats. For many years Aring was the headquarters of a pargana of the same name; but in 1868 the offices were all transferred to the capital of the district and the parganas of Muttra and Aring were amalgamated. Until 1818 the village was held in *jagir* by a Kashmiri Pandit named Baba Biswanath. On his death it was resumed and assessed to a revenue of Rs. 6,447, settlement being made with the resident Gaurua Rajputs. In 1852 their estate was transferred by auction sale to Seth Gobind Das, who made it part of the endowment of the temple of Rangji at Brindaban. Aring was the scene of a defeat of the Maratha army under Holkar by Lord Lake in October 1804. At the Mutiny rebels marched upon the place with the intention of plundering the treasury, but were stoutly opposed by the *zamindars* and resident officials, and driven back after a few shots had been fired. Lala Ram Baksh, the hereditary *patwari*, who also acted as the Seth's agent, was conspicuous for his loyalty, and subsequently received from the Government a grant of Rs. 1,000, and a quarter of the revenue of the village of Kothra, on the Bharatpur border. Munshi Bhajan Lal, who was tahsildar at the same time, also received a grant of Rs. 1,200, and smaller rewards were conferred on several other inhabitants of the village, chiefly Brahmans.

The avenue of trees extending from Muttra through Aring to Gobardhan was mainly planted by Seth Sukhanand. The village of Aring has an area of 5,459 acres and is assessed to a revenue of Rs. 9,995.

ARUA, *Tahsil* MAT.

Arua lies in the south of tahsil Mat about three miles off the metalled road from Raya to Mat, in 27°37′N. and 77°47′E. It is 12 miles by road from Muttra and only 4 miles from Mat. The area of the village covers 4,118 acres and includes a large number of inhabited sites, including the deserted site of Bindrauli. The population has somewhat decreased since 1881 and in 1901 amounted to 3,389 souls, of whom 3,308 were Hindus and 81 were Musalmans. Market is held on Thursdays in Darwa, the largest hamlet, where there is also a primary school. Arua is an old Jat village, but much of the land has been now alienated to Banias of Raya and to Brahmans. The revenue demand amounts to Rs. 9,901. At the time of the Mutiny, Udha, one of the *zamindars*, wās put to death by the people of the next village, Jawara. Hereupon his friends at Arua and Aira Khera assembled a large force for an attack upon Jawara, and in the engagement many lives were lost on both sides. For this and other acts of depredation Arua was fined Rs. 10,000. On the borders of the village is a lake called Man Sarovar, and there are the ruins of two old indigo factories.

AURANGABAD, *Tahsil* MUTTRA.

Aurangabad lies on the metalled road from Agra to Dehli, two miles south of Muttra, in 27°26′N. and 77°45′E. The population in 1901 numbered 2,141 persons, out of which 1,425 were Hindus, 681 Musalmans and 35 of other religions, the prevailing castes being Banias, Brahmans, Jats and Mewatis. A reach of sandy and broken ground extends from the town to the Jumna, where a bridge-of-boats affords means of communication with Gokul and Mahaban on the opposite bank. On the banks of the river is an extensive garden, and beside the high road are the ruins of a handsome red sandstone mosque built in the time of Aurangzeb. From the name of that monarch the village derives its name: he is said to have made a grant of it to one Bhim Bhoj, a Tomar Rajput, with whose descendants it continued for many years. For some time previous to 1861 however, it was, held revenue free by a *faqir*, commonly called Bottle Shah from his bibulous propensities, who was a grantee of Daulat Rao

Sindhia. On his death it was assessed at Rs. 691, but at the present time the revenue is Rs. 699, the total area of the village being 713 acres. The place is frequently, but incorrectly, called Naurangabad. It has also the subsidiary name of Mohanpur, from one Mohan Lal, a Sanadh Brahman and a man of some importance who came from Mat and settled here in the 18th century. Aurangabad is the chief place in Muttra for the manufacture of wicker chairs and couches: and a weekly market is held on Fridays, the articles of traffic being for the most part cotton and thread. The village has a police outpost and a primary school, attended by some 40 boys. For the accommodation of the latter Mr. Growse had a handsome and substantial building erected, with pillars and tracery of carved stone, which now forms the most conspicuous ornament of the place.

BACHHGAON, *Tahsil* MUTTRA.

A large agricultural village in 27°24′N. and 77°29′E., close to the Bharatpur border,. at a distance of 15 miles from Muttra and 2 miles from Sonkh. The village has a total area of 5,592 acres and is assessed to a revenue demand of Rs. 5,000; but the proprietary rights have for the most part passed out of the hands of the Jat *zamindars* into those of the Marwari Brahman, Bohra Ram Lal. The predecessors of the Jat community were Kirars. The place is said to derive its name from, and to have been the scene of a famous incident in Krishna's life, who, when the jealous god Brahma took away the calves (*bachche*) from his herd, at once created others to supply their place. The village is only remarkable for its size, the population in 1901 being 3,151 persons, of whom 3,082 were Hindus and 69 were Muhammadans. There is an aided school in the village.

BAJANA, *Tahsil* MAT.

This village is situated in the extreme north of the district in 27°53′N. and 77°41′E. It is distant 33 miles from Muttra, *viâ* Jait and Shergarh, and 19 miles from Mat; unmetalled roads connect it with Nohjhil and Shergarh, and with Surir and Mat. Bajana has been from time immemorial occupied by Jats. Many years ago, the three leading men

divided it into as many estates, called after their own names, Sultan Patti, Dilu Patti and Siu Patti. These are now practically distinct villages, each with several subordinate hamlets, where most of the proprietors reside, while the old bazar still remains as a common centre, but is mainly occupied by trades people. Bajana once contained a police station, but this was subsequently reduced to an outpost and finally abolished; and at the present time there are a post-office and primary school in the place. The village, however, is still a market town of some importance, markets being held every Thursday and Saturday, on the former day exclusively for cattle and on the latter for all commodities. Some interest is taken in the neighbourhood in horse and mule-breeding, but the Government stallion stud has been now withdrawn. The combined area of Bajana is 5,457 acres and the revenue demand amounts to Rs. 12,900. Jats are still the chief proprietors, but part of the estate has passed into the hands of Banias. Some of the property which belonged to Umrao Bahadur was confiscated at the Mutiny and conferred on Seth Lakhmi Chand; and the shares of some of the other *zamindars* were also forfeited because they took part in the assault on Nohjhil fort. The population has increased from 4,427 persons in 1881 to 4,880 persons in 1901, of whom Hindus numbered 4,006 and Muhammadans 106, there being three persons of other religions.

BALDEO, *Tahsil* MAHABAN.

ne town of Baldeo lies in 27°24′N. and 77°49′E., on the metalled road from Muttra to Sadabad, at a distance of 10 miles from Muttra and some 5 miles from Mahaban. The place is familiarly called Dauji and is generally known by that name among villagers. The original village was called Rirha and still exists, but only as a mean suburb occupied by the labouring classes; the total area is returned at 458 acres. Baldeo contains a police station, sub-post-office, primary school attended by over 100 boys, and cattle-pound; while a short distance away on the Sadabad road is an inspection bungalow maintained by the district board. The town has been administered since 1859 under Act XX of 1856. Income is raised by the usual house-tax and averages some Rs. 1,500 per annum. It is expended in the

maintenance of some town police, a small staff of sweepers for conservancy, and simple improvements. The population has increased of late years, for in 1881 it numbered 2,835 persons. This rose to 3,253 in 1891, and at the last enumeration in 1901, the inhabitants were returned at 3,367 souls, of whom 3,148 were Hindus and 141 were Musalmans. The prevailing Hindu castes are Jats, Banias and Brahmans.

The town derives all its celebrity from the famous temple of Balaram or Baladeva, Krishna's elder brother. This is about 150 years old, but, despite its popularity among Hindus, it is neither handsome nor well-appointed. The temple itself, built by Seth Shiam Das of Delhi, stands at the back of one inner court, and on each of its three disengaged sides has an arcade of three bays with broad flanking piers. On each of these three sides a door gives access to the cella, which is surmounted by a squat pyramidal tower. In addition to the principal figure, Baladeva, who is generally very richly dressed and bedizened with jewels, it contains another life-sized statue, supposed to represent his spouse, Revati. In an adjoining court is shown the small vaulted chamber which served the god as a residence for the first century after his epiphany. The precincts of the temple include as many as eleven cloistered quadrangles, where accommodation is provided for pilgrims and the resident priests. Each court, or *kunj* as it is called, bears the name of its founder as follows:—the *kunj* of Rashk Lal of Agra and Lucknow, 1817 A.D.; of Bachharaj, Bania, of Hathras, 1825; of Nawal Karan, Bania, of Agra, 1768; of Bhim Sen and Hulas Rai, Banias, of Muttra, 1828; of Das Mal, Khattri, of Agra, 1801; of Bhattacharya of Jaipur, 1794; of Gopal, Brahman, of Jaipur; of Chiman Lal, of Muttra, 1778; of Jadu Ram, Khattri, of Agra, 1768; of Chunna, Halwai, of Bharatpur, 1808; and of Puran Chand, Pachauri, of Mahaban, 1801.

Adjoining the temple is a brick built tank, over 80 yards square, called variously Kshir Sagar, the "Sea of Milk," Kshir Kund, or Balbhadr Kund. It is in a dilapidated condition, and the surface of the water is always covered with a thick green scum which, however, does not deter the pilgrims either from drinking or bathing in it. Here it is said that Gosain Gokul

Nath was warned in a vision that a god lay concealed. Immediate search was made, and the statue of Baladeva, that has ever since been regarded as the tutelary divinity of the place, was revealed to the adoring gaze of the assembled multitude. Attempts were made to remove it to Gokul; but as every cart broke down, either from the weight of the stone or the reluctance of the god to change his abode, a shrine was erected for his reception on the spot, and an Ahivasi of Bhartiya, by name Kalyan, was constituted guardian. From his two sons Jamuna Das and Musiya or Sukadeva are descended the Pandes who now manage the temple. They have acquired considerable landed property, besides the old village of Rirha. This brings in a substantial income but forms only a small part of their wealth, for the offerings at the shrine in the course of the year are estimated to yield a net profit of about Rs. 30,000. The Kshir Sagar and all the fees paid by pilgrims bathing in it belong not to the temple Pandes, but to a community of Sanadh Brahmans. The temple Pandes, however, assert rights to the tank, and there is a standing quarrel between the two parties which has caused some litigation. Near the tank is a shrine dedicated by Bihari Lal, Bohra, of Mursan, in 1803 to the honour of the god Harideva, and two stone *chhatris* in memory of the Pandes, Harideva and Jagannath. Two annual fairs are held at Baldeo, one on the sixth day of the light half of Bhadon, commonly called *Deo Chath*, the other on the full moon of *Aghan*; but there is probably not a single day in the course of the whole year in which the temple courts are not occupied by at least one hundred pilgrims, drawn from all parts of northern India. A charitable dole of one anna apiece is given to every applicant. The Pandes and their families have now multiplied exceedingly, and the annual cost of their maintenance must be considerable. Ordinarily there is a division of the profits among the shareholders at the end of every three months: an allotment is made into twelve portions, that being the number of the principal subdivisions of the clan, and then each subdivision makes a separate distribution among its own members.

The Village Sanitation Act (United Provinces Act II of 1892) is in force in the town.

BARAULI, *Tahsil* MAHABAN.

An agricultural village in 27°20′N. and 77°53′E., on the unmetalled road from Baldeo to Agra. It is 11 miles distant from Mahaban and 17 miles from Muttra. This place is one of no importance: market is held on Sundays and Wednesdays, and there is a primary school in the village. The population has risen from 2,158 persons in 1891 to 2,317 in 1901; of the latter 2,123 were Hindus, 180 Muhammadans, and 14 of other religions.

BARSANA, *Tahsil* CHHATA.

Barsana lies in 27°39′N. and 77°23′E., at a distance of 31 miles north-west from Muttra and 10 miles south-west from Chhata. In 1901 it had a population of 3,542 persons, compared with one of 2,773 in 1881; and of the whole number 3,291 were Hindus, 248 Musalmans and three persons were of other religions. The principal Hindu caste is that of Rajputs. The village has a total area of 2,157 acres and is assessed to a revenue of Rs. 3,254; the proprietor being Raja Sarat Chandra Sen, the heir of the Lala Babu. There are a police station, cattle-pound, post-office and school in the town; and the following description taken from Mr. Growse's memoir supplies all the available information regarding the place. "Barsana, according to modern Hindu belief the home of Krishna's favourite mistress Radha, is a town which enjoyed a brief period of great prosperity about the middle of the last century. It is built at the foot and on the slope of a hill, originally dedicated to the god Brahma, which rises abruptly from the plain near the Bharatpur border of the Chhata tahsil to a height of some 200 feet at its extreme point, and runs in a south-east direction for about a quarter of a mile. The hill is still to a limited extent known as *Brahma-ka-pahar* (Brahma's hill); and hence it may be inferred with certainty that Barsana is a corruption of the Sanskrit compound *Brahma Sanu*, which bears the same meaning. The four prominent peaks of the hill are regarded as emblematic of the four-faced divinity, and are crowned with different buildings, the first with the group of temples dedicated to Larliji, the other three with buildings known as the Man Mandir, the Dangarh, and the

Mor-Kutti. A second hill of less extent and elevation completes the amphitheatre in which the town is set, and the space between the two ranges gradually contracts to a narrow path which barely allows a single traveller on foot to pass between the sloping rocks on either side. This pass is famous as the Sankari Khor, literally the narrow opening, and is the scene of a fair in the month of *Bhadon* (August-September), often attended by as many as 100,000 people. The crowds divide according to their sex and cluster about the rocks round two little shrines erected on either side of the ravine for the temporary reception of figures of Radha and Krishna, and indulge to their heart's content in all the licentious banter appropriate to the occasion. At the other mouth of the pass is a deep dell between the two high peaks of the Man Mandir and the Mor-Kutti, with a masonry tank in the centre of a dense thicket called the Gahwarban; and the principal feature in the diversions of the day is the throwing of sweetmeats by the better class of visitors, seated on the terraces of the "Peacock Pavilion" above, among the multitudes that throng the margin of the tank some 150 feet below.

The summit of Brahma's hill is crowned by a series of temples in honour of Larliji, a local title of Radha, meaning the beloved. These were all erected at intervals within the last 250 years, and now form a connected mass of buildings with a lofty wall enclosing the court in which they stand. Each of the successive shrines was on a somewhat grander scale than its predecessor, and was for a time honoured with the presence of the divinity; but even the last and largest is an edifice of no special pretensions, though seated as it is on the very brow of the rock and seen in conjunction with the earlier buildings, it forms an imposing feature in the landscape to the spectator from the plain below. A long flight of stone steps, broken about half way by a temple in honour of Radha's grandfather, Mahibhan, leads down from the summit to the town, which consists almost entirely of magnificent mansions all in ruins and lofty but crumbling walls now enclosing vast desolate areas which once were busy courts and markets or secluded pleasure-grounds. All date from the time of Rup Ram, a Katara Brahman, who,

having acquired great reputation as a pundit in the earlier part of last century, became family priest *(purohit)* to the Raja of Bharatpur, Sindhia and Holkar, and was enriched by those princes with the most lavish donations, the whole of which he appears to have expended on the embellishment of Barsana and other sacred places within the limits of Braj, his native country. Before his time Barsana, if inhabited at all, was a mere hamlet of the adjoining village Unchagaon, which now under its Gujar landlords is a mean and miserable place, though it still boasts the remains of a fort and an ancient and well-endowed temple, dedicated to Baladeva.

Rup Ram was the founder of the now superseded temples of Larliji with the stone staircase up the side of the hill, and also constructed the largest market-place in the town with as many, it is said, as 64 walled gardens, a princely mansion for his own residence, with several chapels and other courts and pavilions, one of which, a handsome arched building of carved stone, has been occupied by the Government as the police station for several years. Three cenotaphs *(chhattri)* commemorating Rup Ram himself and two of his immediate relatives, stand by the side of a large stone tank, with broad flights of steps and flanking towers, which he restored and brought into its present shape. This is reputed sacred and commonly called Bhanokhar, that is, the tank of Brikhbhan, Radha's reputed father; and in connection with it is a smaller tank, called after the name of her mother, Kirat. On the margin of the Bhanokhar is a pleasure house in three storeys known as the Jal Mahal, supported on a series of vaulted colonnades opening on to the water, for the convenience of the ladies of the family, who could thus bathe in perfect seclusion, as the two tanks and the palace are all enclosed in one courtyard by a lofty bastioned and battlemented wall with arched gateways. Besides these works Rup Ram also faced with stone *ghats* the sacred lake called Prem Sarovar, opposite which is a walled garden and elegant monument in the form of a Greek cross to his brother Hemraj; and on the opposite side of the town he constructed another large masonry tank for the convenience of a hamlet which he settled and called after his own name, Rup Nagar.

Contemporary with Rup Ram two other wealthy families were resident at Barsana and his rivals in magnificence, the head of the one family being Mohan Ram, a Lavania Brahman, and of the other Lalji, a Tantia Thakur. It is said that the latter was by birth merely a common labourer, who went off to Lucknow to make his fortune. There he became first a *harkara*, then a *jamadar*, and eventually a prime favourite at court. Towards the close of his life he begged permission to return to his native place and there leave some permanent memorial of the royal favour. The Nawab not only granted the request, but further presented him with a *carte blanche* on the state treasury for the prosecution of his design. Besides the stately mansion, now much dilapidated, he constructed a large *baoli* well, still in excellent preservation, and two wells sunk at great expense in sandy tracts where previously all irrigation had been impracticable. The sacred tank at the outskirts of the town, called Priya Kund or Piri Pokhar, was faced with stone by the Lavanias, who are further commemorated by the ruins of the vast and elaborate mansion where they resided and by two elegant stone cenotaphs at the foot of the hill. They held office under the Raja of Bharatpur and their present representative, Ram Narain, was formerly tahsildar in the territory.

Barsana had scarcely been built when by the fortune of war it was destroyed beyond all hopes of restoration. In 1774 A.D. the Jats, who had advanced upon Delhi in support of the cause of Zabita Khan, and in consequence of ill success were retiring to their own country, were met at Hodal in Gurgaon by Najaf Khan hastening up from Agra. Dislodged from their position they fell back upon Kotban and Kosi, which they occupied for nearly a fortnight, and then finally withdrew towards Dig; but, at Barsana were overtaken by the *wazir* and a pitched battle ensued. The Jat infantry, 5,000 strong, were commanded by Sumru, who had first taken service under Suraj Mal, and was still with his son, Nawal Singh, the then Raja of Bharatpur. The ranks of the imperialists were broken by his gallant attack, and the Jats, feeling assured of victory, were following in reckless disorder when the enemy, rallying from their sudden panic, turned upon their pursuers, who were too scattered to offer any solid

resistance, and totally routed them. They contrived, however, to effect a retreat to Dig, while the town of Barsana was given over to plunder, and the stately mansions so recently erected there were reduced to their present state of ruin in the search for hidden treasure. Nawal Singh died some 20 days after the battle, but whether in consequence of wounds there received is not certainly known. He was succeeded by his brother Ranjit Singh, who found his dominions reduced to the fort of Bharatpur with an income of 9 lakhs from the adjacent territory. Barsana never recovered from this blow, and in 1812 sustained a further misfortune when the Gaurua Thakurs, its *zamindars*, being in circumstances of difficulty and probably distrustful of the stability of British rule then only recently established, were mad enough to transfer their whole estate to the Lala Babu for the paltry sum of Rs. 602 and the condition of holding land on rather more favourable terms than other tenants."

BATHAN KALAN, *Tahsil* CHHATA.

The large village of Bathan Kalan lies in 27°46′N. and 77°24′E., 30 miles north-west of Muttra, and three miles south-west of Kosi. Combined with Dhanot Khera and Kokilaban, it has a total area of 5,248 acres and a population which, in 1901, numbered 3,215 persons, 3,134 being Hindus, 73 Musalmans and eight of other religions. Close by lies the village of Bathan Khurd with an area of 1,272 acres and a population of 1,657 persons. Both are inhabited for the most part by Jats, and as they are closely connected, they can conveniently be treated together. According to popular belief, the name Bathan is derived from the circumstance that Balaram here "sat down" (*baithen*) to wait for his brother Krishna; but the word probably is really descriptive of the natural features of the spot, *bathan* being still employed in some parts of India to denote a pasture-ground for cattle. On the outskirts of the village is a large tank with a stone *ghat* built by Rup Ram, the Katara of Barsana; it is called Balbhadr-kund and this name has either occasioned or serves to perpetuate the belief that Balaram was the eponymous hero of the place. Here, on the third day of the dark half of *Chait*, is held the *Holanga Mela* when between 15,000 and 16,000 persons

assemble, and a sham-fight takes place between the women of Bathan, armed with clubs, and the men of Jau, who defend themselves with tamarisk (*jhau*) branches. At a distance of two miles from Bathan, between two smaller groves, each called Padar Ganga, the one in Bathan and the other in Jau, is Kokilaban, the most celebrated in Hindu poetry of all the woods of Braj. It is 212 *bighas* in extent, the trees becoming thicker towards the centre, where a pretty natural lake spreads cool and clear. The latter is connected with a masonry tank of very eccentric configuration, also the work of Rup Ram. On the margin of the tank are several shrines and pavilions for the accommodation of pilgrims, who assemble here to the number of 10,000 on the tenth day of the light half of *Bhadon*, when the Ras Lila is celebrated. There is also a walled garden planted by a Seth of Mirzapur, which is rapidly going to ruin; and adjoining this there is a *barahdari* or pavilion constructed in 1870 by a Kosi Bania called Nem Ji. A fair is held in the grove every Saturday and a larger one on every fullmoon, when the principal diversion consists in seeing the immense swarms of monkeys fight for the grain that is thrown among them. Between Kokilaban and the village is another holy place, called Kabirban.

At Bathan Khurd a curious ridge of rock, called Charan Pahar, crops up above the ground, the stone being of precisely the same character as at Barsana and Nandgaon. This, it is said, was one of the places where Krishna most delighted to stop and play his flute, and many of the stones are still supposed to bear the impress of his feet, *charan*. This hill is of very insignificant dimensions, having an average height of only some 20 or 30 feet, and a total length of at most a quarter of a mile. Both Bathan Kalan and Bathan Khurd are owned by Jat communities in *bhaiyachara* tenure, the revenue demand on the former being Rs. 8,442 and on the latter Rs. 3,576. Bathan Kalan has a small primary school.

BERI, *Tahsil* MUTTRA.

This is a large agricultural estate in 27°19′N. and 77°41′E., ying between the Agra canal and the Cawnpore-Achnera railway, four miles west of Farah. It is 11 miles distant from

the civil station of Muttra. In 1881 the village had a population of 2,278 souls and in 1901 the number had increased to 2,322, of whom 1,982 were Hindus, 309 were Musalmans and 31 were of other religions. Beri has an area of 1,899 acres and is assessed to a demand of Rs. 3,422, the present proprietor being Pandit Kailash Nath Kashmiri. At the Mutiny the village was held by a body of Rajput *zamindars*, but was confiscated for rebellion and conferred on Rao Mahendra Singh of Poona and Agra. It was subsequently purchased by Pandit Kashi Nath, from whom it descended to its present owner. There are a post-office and primary school in the place, and market is held on Tuesdays in each week.

BHARTIYA, *Tahsil* MAHABAN.

This is a large village, lying on the boundary of tahsil Sadabad, in 27°23′N. and 77°55′E., 16 miles from Muttra city and 10 miles from Mahaban, about two miles south of the metalled road to Sadabad. The village has a total area of 1,351 acres and is assessed to a revenue demand of Rs. 3,896, the *zamindars* being Jats and Brahmans. The population in 1901 numbered 2,318 souls, of whom 2,256 were Hindus and 62 were Muhammadans. There is a primary school in the place. A weekly market is held on Mondays.

BISAWAR, *Tahsil* SADABAD.

Bisawar is a large village on the west of Sadabad tahsil, a little over a mile south of the metalled road from Muttra to Sadabad. It lies in 27°23′N. and 77°56′E., at a distance of eight miles from Sadabad and 16 miles from the civil station of Muttra. The area of the village is 4,495 acres and there is a large number of subsidiary hamlets, the revenue demand being Rs. 11,782. A large proportion of the total area of the village was, in 1829, *ghana* or woodland, but this has been gradually brought under cultivation and very little now remains. The village is said to have been founded as early as the eleventh century by one Ram Sen, a Jadon Rajput from Mahaban; but his descendants have for many generations been reckoned as Jats of the Haga subdivision and they assumed the title of *chaudhri*. The village is

still owned for the most part by Jats, but Brahmans and Banias have also obtained shares. The population is large, and has increased from 4,774 in 1881 to 5,443 in 1901; of the latter 5,029 were Hindus, 373 Muhammadans and 41 of other religions. Jats are the numerically strongest Hindu caste. Bisawar has a primary school and a large market is held every Friday in it. There are two temples and a Muhammadan shrine in the place. The latter is in honour of a *faqir* known as the *Bara Miyan*, and was first established in 1855. It is visited by a considerable number of people every Wednesday and Saturday throughout the year, except in the months of *Pus* and *Sawan*.

BRINDABAN, *Tahsil* MUTTRA.

The celebrated town of Brindaban is situated in 27°33′N. and 77°42′E., on the banks of the Jumna, nine miles north of the district capital. The river makes at this point an eccentric bend and the town stands on a peninsula, washed on three sides by the stream. The name of the place is, according to Mr. Growse, derived from an obvious physical feature and means "the *tulsi* grove", *brinda* and *tulsi* being synonymous terms for the aromatic herb *Ocymum Sanctum*. The place is connected with Muttra by a metalled road; and there is a branch line of rail from Muttra cantonment station on the Cawnpore-Achnera railway. The high road from Muttra to Brindaban passes through two villages, Jaisinghpur and Ahaliaganj, and about half way crosses a deep ravine by a bridge, which, as the inscription on it shows, was built in *sambat* 1890 (1833 A.D.) by Balla Bai, the daughter of Madhoji Sindhia. Close by is a masonry tank, built in 1872 by Lala Kishan Lal, Dhusar, a banker of Dehli. This road is of comparatively recent construction, for the old road kept much closer to the Jumna river. For the first two miles out of Brindaban its course is still marked by lines of trees and several works of considerable magnitude. The first of these is a large garden surrounded by a masonry wall and supplied with water from a distance by long aqueducts. It was constructed by Kushal, a wealthy Seth of Gujerat, who also founded one of the largest temples in the city of Muttra. A little beyond, on the opposite side of the way, in a piece of

waste ground which was once an orchard, is a large and handsome *baoli* of red sandstone with a flight of 57 steps leading down to the level of the water. This was the gift of Ahalia Bai, the celebrated Maratha queen of Indore, who died in 1795. Further on, in the hamlet of Akrur, on the verge of a cliff overlooking a wide expanse of alluvial land, is the temple of Bhatrond, a solitary tower containing an image of Bihari Ji. Opposite is a large garden belonging to the Seths, and, on the roadway that runs between, a fair, called Bhatmela, is held on the full moon of *Kartik*. The word Bhatrond is popularly connected with an incident in Krishna's life, which the fair commemorates. This is that he and his brother Balaram, having one day forgotten to supply themselves with provisions before leaving home, had to borrow a meal of rice (*bhat*) from some Brahmans' wives.*

There are within the limits of Brindaban municipality about 1,000 temples, but this number includes many which are, properly speaking, only private chapels. There are thirty-two *ghats*, constructed by various benefactors, but only two tanks of reputed sanctity. The first of these is the Brahm Kund, at the back of the Seths' temple, now in a ruinous condition; and the other, called Gobind Kund, is in an out-of-the-way spot near the Muttra road. It was originally merely a natural pond, but about 1875 was enclosed on all four sides with masonry walls and flights of steps, at a cost of Rs. 30,000, by Chaudhrani Kali Sundari from Rajshahi in Bengal. To these may be added as a third a masonry tank in what is called the Kewarban. This is a grove of *pipal*, *gular* and *kadamb* trees, which stands a little off the Muttra road near the turn to the Madan Mohan temple. It is a halting place in the Banjatra, and the name is popularly said to be a corruption of *kin-vari*, "who lit it?," with reference to the forest conflagration, or *davanal*, of which the traditional scene is more commonly laid at Bhadraban on the opposite bank of the river There is here a small temple of Davanal Behari with a cloistered courtyard for the reception of pilgrims. Adjoining the *ban* is a large walled garden belonging to the Tehri Raja, which has long been abandoned on account of the badness of the

* The true etymology, however, refers to physical phenomena, and the word means only "tide wall" or "break water."

water. There are also some fifty *chhattras* or dole houses in the town for the distribution of alms to indigent humanity.

Temples.

The first shrine erected at Brindaban was one in honour of the eponymous goddess Brinda Devi. It is said to have stood in the Seva Kunj, now a large walled garden with a masonry tank near the Ras Mandal, but no traces remain of it. The fame of the Gosains who built it spread so rapidly that in 1570 the emperor Akbar was induced to pay them a visit. He was taken blindfold into the Nidhban,* where so marvellous a vision was revealed to him that he was compelled to acknowledge the place as holy ground, and gave cordial support to the attendant Rajas when they expressed their wish to erect a series of buildings more worthy of the local divinity. The four temples commenced in honour of this event bear the titles of Gobind Deva, Gopinath, Jugal Kishor and Madan Mohan.

The Gobind Deo temple.

The first named is not only the finest of this particular series, but one of the most impressive edifices raised by Hindu art in northern India. The body of the building is in the form of a Greek cross, the nave being one hundred feet in length and the breadth across the transepts the same. The central compartment is surmounted by a dome of singularly graceful proportions; and the four arms of the cross are roofed by a waggon vault of pointed form, constructed of fine radiating arches† as in Gothic cathedrals. The walls have an average thickness of ten feet and are pierced in two stages, the upper stage being a regular triforium. This triforium is a reproduction of Muhammedan design, while the work above and below it is purely Hindu. At the east end of the nave there is a small narthex, fifteen feet deep; and at the west end, between two niches and incased in a rich canopy of sculpture, a square headed doorway leads into the choir, a chamber some twenty feet square. Beyond this was the sacrarium, flanked on either side by a lateral chapel*; each of

* This is the local name of the actual Brinda grove, to which the town owes its origin. The spot so designated is now of very limited extent: it is hemmed in on all sides by streets, but is protected from further encroachment by a high masonry wall. The name refers to the nine *nidhis* or treasures of Kurera, the god of wealth.

† The arches, however, are decorative only, not constructural.

these three cells being of the same dimensions as the choir and like it vaulted by a lofty dome. It would seem that, according to the original design, there were to have been five towers, one over the central dome and the other four covering respectively the choir, the sacrarium, and the two chapels. The sacrarium has been utterly razed to the ground,† the chapel towers were never completed, and that over the choir, though the most perfect, has still lost some of its upper stages. The loss of the towers and of the lofty arcaded parapet that surmounted the walls has terribly marred the effect of the exterior and given it a heavy stunted appearance, while, as a further disfigurement, a plain masonry wall was at one time run up along the top of the centre of the dome.‡ So much of a mutilated inscription at the west end of the wall as can be deciphered records the fact that the temple was built in *sambat* 1647 or A.D. 1590 under the direction of two *gurus*, Rupa and Sanatana, by Raja Man Singh of Jaipur, a famous governor in the days of Akbar. In the reign of Aurangzeb, owing to a fear of desecration at the hands of that monarch, the image of the god inside the temple was removed to Jaipur, and the Gosain of the temple at that place has ever since been regarded as head of the endowment. From that time onwards the building was allowed to fall into disrepair and many portions became ruinous. Mr. Growse, when collector of the district, tried ineffectually to enlist the sympathies of the Government in its restoration; but the Maharaja of Jaipur generously supplied Rs. 5,000 for the purpose, on the facts being brought to his knowledge. Work was begun in August 1873: the obtrusive wall on the top of the dome was demolished, the interior was cleared of several unsightly party-walls, and all the debris was removed which had accumulated round the base of the plinth to the height of eight feet or more and entirely concealed the

* The south-west chapel encloses a subterranean cell, called Patal Devi, which is said by some to be the Gosain's original shrine in honour of the goddess Brinda.

† The sacrarium was roughly rebuilt of brick about 1854 and contains an image of Krishna in his character of Giridhari.

‡ Generally believed to have been the work of Aurangzeb for the purpose of desecrating the temple.

handsomely moulded plinth. Many of the houses, too, which had been allowed to crowd the precincts of the temple were removed. At the same time a domed and pillared *chhattri* of very handsome design, which stood on the south side of the choir and was erected in 1636 A.D. by the daughter-in-law of Rana Amar Singh of Mewar, was taken down and re-erected on the platform that marks the site of the old sacrarium. These works had more than exhausted the money provided by the Maharaja of Jaipur, but in 1875, Sir John Strachey, Lieutenant-Governor of the North-Western Provinces, came to the help of Mr. Growse with a liberal grant of money from provincial revenues, and thorough repairs were carried out under the personal superintendence of the latter before March 1877, at a total cost of Rs. 38,365. The fixed estate of the temple is small, consisting only of one village in Jaipur, another in Alwar and some property in Brindaban, which has been diminished by encroachment; but the income is supplemented by votive offerings and amounts to about Rs. 20,000 a year. The temple, however, is now regularly kept in repair by the Government, the work being entrusted to the Public Works department.

The Madan Mohan Temple.

The Madan Mohan temple stands at the upper end of the town on a high cliff near the Kali Mardan, or as it is commonly called, the Kalidah *ghat*. It is said to have been built by a merchant from Multan in the Punjab, a Khattri by caste, named Ram Das, but more familiarly known as Kapuri. As he was coming down the river with a boatload of merchandise bound for Agra, he stuck on a sand bank near the Kali Mardan *ghat* and, after trying in vain for three days to get off, he determined to discover the local divinity and implore his assistance. So he came on shore, climbed the Duhsasan hill and there found Sanatana, who was living in a little hut with the image of Madan Mohan. Sanatana told him to address his prayer to Madan Mohan: this the merchant did, and his boat immediately began to float. When he had sold his goods at Agra he came and brought their price to Sanatana, who told him to build a temple with it. The temple, as it now stands, consists of a nave fifty-seven feet long, with a choir of twenty feet square at the west end and a sanctuary of the same dimensions beyond. The nave

would seem to have been only about twenty-two feet high, but its vaulted roof has entirely disappeared and the upper part of the choir has also been destroyed. That surmounting the sacrarium is a plain octagon of curvilinear outline tapering towards the summit. Attached to its south side is a tower-crowned chapel of similar character but much more highly enriched, the whole of its exterior surface being covered with sculptured panels. The nave, ruinous as it is, was evidently to a great extent rebuilt in comparatively recent times, the old materials being utilized as far as possible, but when they ran short, the place of stone being supplied by brick. In 1875 the appearance of the temple was greatly improved by Mr. Growse, who had the ground round the plinth reduced and a number of buildings inside the nave and in the front of the chapel removed. The original image of Madan Mohan, which is said to have been given to Sanatana, is now at Karauli, where Raja Gopal Singh, who reigned from 1725 to 1757 A.D., built a new temple for its reception after he had obtained it from his brother-in-law, the Raja of Jaipur.

Temple of Gopinath.

The temple of Gopinath, which is possibly the earliest of the series, is said to have been built by Raesil Ji, a grandson of the founder of the Shaikhawat branch of the Kachhwaha Rajputs. He distinguished himself so greatly in the repulse of an Afghan invasion that the emperor Akbar bestowed on him the title of *darbari*, with a grant of land and the command of 1,250 horse. The temple corresponds very closely both in style and dimensions with that of Madan Mohan, and has a similar chapel attached to the south side of the sacrarium. It is, however, in a far more ruinous condition, the nave having entirely disappeared, the three towers levelled with the roof, and the entrance gate way of the courtyard being much dilapidated. The special feature of the building is a curious arcade of three bracket arches, serving apparently no constructural purpose but merely added as an ornamental screen to the south wall. The terrace on which this arcade stands has a carved stone front, which was only uncovered in the course of some repairs carried out by Mr. Growse. The choir arch is of handsome design elaborately decorated with arabesque sculptures, but the north side is blocked by a

modern temple built about the year 1821 by a Bengali Kayasth, Nand Kumar Ghose.

Temple of Jugal Kishor.

The temple of Jugal Kishor, the fourth of the old series, stands at the lower end of the town near the Kesi *ghat*. Its construction is referred to the year *sambat* 1684 or 1627 A.D., in the reign of Jahangir, and the founder's name is preserved as Non Karan: he is said to have been a Chauhan Rajput. The choir, which is slightly larger than in the other examples, being twenty-five feet square, has the principal entrance at the east end, but is peculiar in having also, both north and south, a small doorway under a hood supported on eight closely-set brackets carved into the form of elephants. The nave has been completely destroyed.

Temple of Radha Ballabh.

The temple of Radha Ballabh is somewhat later than the series of four already described, one of the pillars in the front giving the date of its foundation as *sambat* 1683 or 1626 A.D. It was built by a Kayasth named Sundar Das, who held the appointment of treasurer at Dehli; he was a disciple of Braj Chand, the ancestor of the present Gosains of the temple and the son of the reformer Hari Vans, the founder of the Radhaballabhi sect. The ground plan of the temple is much the same as that of Harideva at Gobardhan and the work is of the same character but carried out on a larger scale. The nave has an eastern façade, thirty-four feet broad, which is in three stages, the upper and the lower Hindu, and the one between them purely Muhammadan in character. The temple in fact is of special architectural interest as the last example of the early eclectic style. The interior is a fine vaulted hall, measuring sixty-three feet by twenty feet, with a double tier of openings north and south, those in the lower storey having brackets and architraves and those above being Muhammadan arches as in the middle storey of the front. The actual shrine or *cella* was demolished by Aurangzeb and only the plinth remains, on which a modern room has been built.

Modern temples.

Of the modern temples five claim special notice. The earliest as regards time of erection is the temple of Krishna Chandrama, built about the year 1810, at a cost of 25 lakhs by the wealthy Bengali Kayasth, Krishna Chandra Sen, better

known as the Lala Babu. It stands in a large courtyard, which is laid out as a garden and is enclosed by a lofty wall of solid masonry, with an arched gateway at either end. The building is of quadrangular form, one hundred and sixty feet in length with a front central compartment of three arches and a lateral colonnade of five bays reaching on either side towards the *cella*. The workmanship throughout is of excellent character.

By far the largest of the modern temples is that founded by Seths Gobind Das and Radha Krishn, brothers of Seth Lakhmi Chand. It is dedicated to Rang Ji or Sri Ranga Nath, that being the special name of Vishnu most affected by Ramanuja, the founder of the Sri Sampradaya. It is built in the Madras style in accordance with plans supplied by their *guru*, Swami Rangacharya. The works were commenced in 1845 and completed in 1851 at a cost of 45 lakhs of rupees. The outer walls measure 773 feet in length by 440 in breadth, and enclose a fine tank and garden in addition to the actual temple-court. This latter has lofty gate towers or *gopuras*, covered with a profusion of coarse sculpture. In front of the god is erected a pillar, or *dhvaja stambha*, of copper gilt, sixty feet in height, and also sunk some twenty-four feet more below the surface of the ground: this alone cost Rs. 10,000. The principal or western entrance of the outer court is surmounted by a pavilion, ninety-three feet high, constructed in the Muttra style after the design of a native artist. A little to one side of the main entrance is a detached shed, in which the god's *rath* or carriage is kept. It is an enormous wooden tower in several stages, with monstrous effigies at the corners, and is brought out only once a year in the month of *Chait* during the festival of the Brahmotsav. This *mela* lasts for ten days, on each of which the god is taken in state from the temple along the road, a distance of about 700 yards, to a garden where a pavilion has been erected for his reception. The procession is always attended with torches, music and incense, and some military display is contributed by the Raja of Bharatpur.* On the day when the *rath* is used, the image of the god,

Temple Rang Ji.

* The troops who take part in the procession, however, are not now permitted to carry arms, as on one occasion a disturbance occurred in which they took part.

composed of eight metals, is seated in the centre of the car with attendant Brahmans on either side to fan it with *chauris*. The car is dragged with the help of ropes to the garden, and at night there is a grand display of fireworks. On other days, when the *rath* is not used, the god is borne now on a *palki*, a richly gilt tabernacle, called *punya kothi*, a throne (*sinhasan*) or a tree, generally a *kadamb* or the tree of Paradise (*kalpa-vriksha*); now on some demi-god, as the sun or moon, Garura, Hanuman or Sesha; now again on some animal, as a horse or elephant. The ordinary cost of one of these celebrations is about Rs. 5,000, while the annual expenses of the whole establishment amount to no less than Rs. 60,000. Every day 500 of the Sri Vaishnava sect are fed at the temple, and every morning up to ten o'clock a dole of flour is given to anyone of any denomination who choses to apply for it.

Temple of Radha Raman.

The temple of Radha Raman was completed about 1876. It was founded by Sah Kundan Lal of Lucknow, who built it on a design suggested by the modern secular buildings of that city. The temple itself is constructed of the most costly materials and fronted with a colonnade of spiral marble pillars, each shaft being of a single piece. Ten lakhs of rupees are said to have been spent in its construction.

Temple of Radha Indra Kishor.

In striking contrast to the tasteless edifice of Radha Raman is the temple of Radha Indra Kishor, built by Rani Indrajit Kunwar, widow of Het Ram, a Brahman *zamindar* of Tikari near Gaya. It was six years in the building, and was completed at the end of 1871, at a cost of three lakhs. It is a square of seventy feet divided into three aisles of five bays each, with a fourth space of equal dimensions for the reception of the god. The *sikhara* is surmounted with a copper *kalas* or final, heavily gilt, which alone cost Rs. 5,000.

Temple of Radha Gopal.

The temple of Radha Gopal was built by the Maharaja of Gwalior under the direction of his *guru*, Brahmachari Giridhari Das. It was opened for religious service in 1860 and had then cost four lakhs of rupees to build, and an entrance gateway was subsequently added at an additional outlay. The interior is an exact counterpart of an Italian church: it consists of a nave feet fifty-eight long, with four aisles, two on either side, a sacrarium

twenty-one feet in depth and a narthex of the same dimensions as the entrance.

To this list may be added a large temple now being built by the Maharaja of Jaipur and still in an incomplete condition. It lies on the Muttra road, about three-quarters of a mile from the town of Brindraban.

There are in Brindaban no secular buildings of any great antiquity. The oldest is the court, or *ghera* as it is called, of Sawai Jai Singh, the founder of Jaipur, who made Brindaban an occasional residence during the time that he was governor of the province of Agra (1721—1728 A.D.). It is a large walled enclosure with a pavilion at one end consisting of two aisles divided into five bays by piers of coupled columns of red sandstone. The river front has a succession of *ghats* reaching for a distance of about a mile and a half. The one highest up the stream is the Kali Mardan *ghat* with the *kadamb* tree from which Krishna plunged into the water to encounter the great serpent Kaliya: and the lowest at the other end is Kesi *ghat*, where he slew the equine demon of that name. Near the latter are two handsome mansions built by the Ranis Kishori and Lachhmi, consorts of Rajas Ranjit Singh and Randhir Singh of Bharatpur; and a little lower down the river front are the *kunjs* or mansions built by Thakur Badan Singh, the father of Raja Suraj Mal, the first Raja of Bharatpur, and by Ganga, the queen of Suraj Mal.

Brindaban was constituted a municipality in 1866: details regarding the board, its income and expenditure have already been given in Chapter IV. Previous to that year the town is said to have been exceedingly dirty and ill kept; but improvement rapidly set in soon after: many of the streets have been paved or metalled, and the surface water is now passed off by side drains. The general health of the inhabitants is good, but the death-rate is always high owing to the number of persons, especially Bengalis, who come to Brindaban in order to die on holy ground. The water, as is usually the case near the Jumna, is brackish, though there are plenty of wells, and most people use the water of the river. The population has slightly increased of late years: in 1872 it numbered 20,350 and in 1881 it was

21,467. At the last enumeration in 1901,* the population was returned at 22,717 persons, of whom 10,364 were females. Classified according to religions there were 21,088 Hindus, 1,409 Musalmans, 156 Christians, 40 Jains and 24 persons of unspecified religions. There are no manufactures in the town, but considerable quantities of plain cloth are imported into it and are there stamped with patterns. Flannel called *loi* is also brought from Marwar and Bikanir and skilfully repaired by the local tailors, who are chiefly of the Bania and Bairagi castes. The chief imports into the town consist of grain, refined and unrefined sugar, *ghi* and other articles of food and drink.

Brindaban has a first-class police station, post-office, registration office, second-class branch dispensary, Anglo-vernacular middle school, a primary school for boys and a school for girls. The dispensary was built in 1868, and stands outside the town beyond the municipal office and police station: near it is the Municipal inspection bungalow. The Anglo-vernacular school is embellished with a pillared front; the building was completed in 1868 at a cost of Rs. 3,710, which included a donation of Rs. 500 from Swami Rangachariya.

History.

Though Brindaban is mentioned in all the *Puranas* as one of the chief *tirthas*, or places of pilgrimage of Braj, it is probable that for many centuries it was merely a wild, uninhabited jungle. In the latter half of the 16th century several holy men from different parts of India, of whom the two most famous were named Rupa and Sanatana, made it their abode, and by their rigid asceticism acquired a great repution both for themselves and for the locality. The foundation of the chief temples dates, as already noticed, from Akbar's visit in A.D. 1570. There was a mint established here by Daulat Rao Sindhia in 1786, from which the street called Taksalwali Gali derives its name. When the Jats were in possession of the country they transferred the mint to Bharatpur, where what are called *Brindabani* rupees are still coined: they are especially used at weddings and are valued at annas 12.

* At the census of 1891, the population was returned at 31,611 persons: but the figure was swollen by a large influx of pilgrims and is useless for purposes of comparison.

BUKHARARI, *Tahsil* CHHATA.

An agricultural village lying in 27°52′N. and 77°30′E., close to the Agra canal. It is six miles north-east of Kosi and 34 miles distant from Muttra. It is a place of no importance, but had a population in 1901 of 2,059 persons of whom 1,850 were Hindus, 73 were Muhammadans and 136 of other religions, chiefly Jains. Jadon Rajputs are the numerically strongest Hindu caste and own most of the village, which has an area of 2,329 acres. There is a primary school in the village and also a substantial house built about 100 years ago by a wealthy Bania of the place named Bhika.

CHAUMUHA, *Tahsil* CHHATA.

Chaumuha is situated on the high road to Dehli at a distance of 10 miles from Muttra, in 27°37′N. and 77°36′E. The village has a total area of 5,030 acres, and in 1901 the population was returned at 3,735 persons, of whom 272 were Musalmans and 11 of other religions than Hinduism. The predominant Hindu caste was Gaurua Rajputs. Until the year 1816 the village was included in the home tahsil. It contains the remains of a large brick-built *sarai*, said to have been erected in the reign of Sher Shah; and immediately opposite its upper gate, though at some little distance from it, stands one of the old imperial *kos minars*. In the old topographies the *sarai* is described as situated at Akbarpur. This is still the name of the adjoining village, which must at one time have been of much wider extent, for the name Chaumuha is quite modern and is derived from an ancient sculpture supposed to represent the four-faced *(chaumuha)* god Brahma, which was discovered in a field close by: it is in reality the pedestal of a Jaini statue or column. There is a small temple in the village dedicated to Bihari Ji, and two ponds known as Bihari Kund and Chandokhar. When Madhoji Sindhia was the paramount power in Muttra, he bestowed the village as an endowment for educational purposes on a pandit by name Gangadhar, and it was confirmed to his sons in 1824. Settlement was made with the local *zamindars*, and three quarters of the whole revenue of Rs. 5,120 go to the Agra college. A weekly market is held in the village on Tuesdays; and there is an

upper primary school for boys, attended by some 40 pupils. As a punishment for misbehaviour during the Mutiny the village was burnt down, and for one year the revenue demand was raised to half as much again. The village now forms part of the endowment of the great temple of Rangji at Brindaban.

CHHATA, *Tahsil* CHHATA.

The town of Chhata is situated in 27°44′N. and 77°30′E., on the high road between Muttra and Dehli, at a distance of 21 miles from the district capital. Since the Mutiny it has been the headquarters of the tahsil of the same name. The principal feature of the town is a large fort-like *sarai* covering an area of 12 acres, with battlemented walls and bastions and two lofty entrance gateways of decorated stone-work. The interior is now disfigured by a number of mean mud houses and shops, the erection of which has been allowed although the land belongs to the Government. It is locally said to have been built in the reign of Sher Shah but may, with greater probability, be ascribed to that of Akbar, in whose time it was, if not begun, at least almost certainly completed. In 1857 it was occupied by the rebel *zamindars*, and one of the towers had to be blown down before an entrance could be effected. At the same time the town was set on fire and partially destroyed, and twenty-two of the leading men were shot. It was originally intended to confiscate the whole village; but eventually only one and a half times the revenue was taken for one year. The name is locally derived from *Chhatra-dharana-lila*, which Krishna is said to have celebrated here; but there is no legend regarding such an event, and in all probability the name refers merely to the stone cenotaphs that surmount the *sarai* gateways and form prominent objects in the landscape from a considerable distance. The town contains a police station, post-office, primary school, an inspection house belonging to the Public Works department, and an encamping-ground for troops. Weekly market is held on Fridays.

Chhata has been administered under Act XX of 1856, since the year 1859. The income which averages some Rs. 1,235 per annum, is raised by the usual house-tax and expended in the

maintenance of a small force of police, a staff of sweepers for conservancy and on simple works of improvement. The population has increased of late years; in 1872 it numbered 6,720 persons, and this figure fell to 6,014 in 1881. In 1891 there was a recovery to 6,607, and at the last enumeration in 1901 the population was returned at 8,287 persons, of whom 3,853 were females. The inhabitants comprised 6,691 Hindus, 1,486 Musalmans and 110 others. The Hindus have nine small temples and the Muhammadans four mosques.

The Village Sanitation Act (U. P. Act II of 1892) is in force in the town.

CHHATA *Tahsil.*

This subdivision is the north-western tahsil of the district. It lies between the parallels of 27°33′ and 27°56′N. and 77°17′ and 77°42′E., and is bounded on the north by the Gurgaon district of the Punjab and the Jumna; on the east by the Jumna, which separates it from Mat tahsil; on the south by tahsil Muttra; and on the west by the state of Bharatpur. In shape the tahsil is almost a square twenty miles broad and equally long, but the northern face is somewhat shortened by an easterly bend in the stream of the Jumna near Shergarh *ghat*. The southern portion differs in some respects from the northern, which formed the old pargana of Kosi; and for purposes of detailed description it is better to keep them separate. The southern or Chhata portion, which is situated between the rocky ranges which obtrude on the district in the west and the Jumna valley on the east, has an exceptionally level and uniform surface. There is no stream or river to break the level of the country, and the one line of drainage known as the western depression, which has already been described, forms a series of depressions only at long and uncertain intervals. At a distance of three miles to the east of it runs a narrow belt of sand which rises slightly above the general level of the country. From this belt to the sand hills and ravines that flank the Jumna, the surface is only broken by a line of light sandy soil which runs generally parallel to the Dehli road. With the exception of these sandy ridges the upland soil is a light but firm loam of excellent fertility, containing a sufficient

admixture of sand to render it easily workable and friable. The low land along the river, except in the bend in the north-east and between Basai and the border of the Muttra tahsil in the south-east is nowhere extensive. The soil in it is purely alluvial and varies from a pure white sand to a rich and firm dark loam; while the Jumna ravines are not of sufficient extent to form an important physical feature of the tract.

The uplands of the Kosi or northern portion resemble generally those of Chhata; but there are no hills in it except the low rocky outcrop of Charan Pahar. The level is diversified by low sand ridges. One of these runs parallel to the Bharatpur hills, which can be seen from the district border, and forms the boundary of the tahsil on the west and north-west; whilst on the east there are the usual ravines and sandy downs along the Jumna. Besides these two sand ridges, there is a star-shaped system of sand ranges, branching out in four directions from a centre at Goheta. One runs northwards into Gurgaon, another north-eastwards to the Jumna, joining the ravines of that river near Barha, a third projects south-westwards into Chhata, and a fourth runs due south. This system divides the upland portion into four distinct plains. The largest of these lies to the west with the Charan Pahar in the centre; it is a level plain of rich friable loam, but the depth of water in it is great and the water itself is brackish. The next largest plain lies between the north-western and north-eastern rays of the star; it resembles the plain just described in many features. The soil is the same, though a trifle lighter, except in depressions; the water also is far from the surface and brackish. The third plain is that on the Chhata side to the south-east; it is a continuation of the great eastern loam plain of Chhata, the description of which applies equally to it. The fourth and smallest plain comprises the northern end of the central loam tract of Chhata and lies between the two southern rays of the star. The surface is not so uniform as in the plains already described but slopes gradually from the edge of the sand hills towards the centre, where there is a depression. In this depression the soil is hard and cloddy, while nearer the sand ranges it become almost *bhur*. The Jumna *khadar* is distinctly marked by a line of cliff that rises abruptly out of it to the height

of some twenty-five feet; behind this cliff there is a belt of ravines or sandy downs which separates the *bangar* from the *khadar*. All the village sites bordering on the river are built along this cliff.

The total area of the tahsil is 260,013 acres or 406·2 square miles. Of this 15,358 acres or 5·90 per cent. are returned as barren, and 40,582 or 15·61 per cent. as culturable waste. For the five years ending in 1907 the cultivated area averaged 204,073 acres: this represents a proportion of 78·48 per cent. on total area, and exceeds the percentages of both Muttra and Mat tahsils. The Agra canal traverses the tahsil from north to south and irrigation is extensively practised. The average area irrigated between 1903 and 1907 was 74,152 acres or 34·37 per cent. of that cultivated. Practically the whole of this area was watered from canals and wells, the former irrigating over 83 per cent. of the whole. The principal harvest is the *kharif*, averaging 129,522 acres as against 95,161 acres in the *rabi*. The double-cropped area amounts on an average to 20,963 or 10·27 per cent. of the cultivation. The principal crops in the *kharif* are *juar*, alone or in combination with *arhar*, cotton and *bajra*, while a fair amount of *guar* and *khurti* are also grown. In the *rabi* the bulk of the area sown is occupied by barley, alone or intermixed with gram, and by gram alone.

Owing to the introduction of canal irrigation and its subsequent extension to the tract round Nandgaon the development of agriculture is fairly high. The chief cultivating castes are Jats, Brahmans, Rajputs, Chamars, Kachhis and Gujars. Of the total holdings area in 1908, 18·11 per cent. was in the hand of ex-proprietary and occupancy tenants, 34·49 per cent. was tilled by tenants-at-will and 44·60 per cent. by the proprietors themselves, 3,042 acres being rent-free. Chhata contains 172 villages, at present divided into 389 *mahals*. Of the latter 86, representing 22·07 per cent. of the area, are in the hands of single *zamindars*; 26 or 3·60 per cent. are held in perfect and 207 or 63·76 per cent. in imperfect *pattidari* tenure; while 30 or 7·39 per cent. are *bhaiyachara* and 40 or 3·17 per cent. are revenue free. Jats hold the largest area with 70,765 acres; and after them come Rajputs, 55,595; Brahmans 27,270; Kayasths, 17,702; Musal-

mans, 9,796; and Banias, 9,777 acres. The largest landholders are the Lala Babu, eleven villages paying a revenue of Rs. 23,129; Babu Kalyan Singh of Muttra, the heir of Lala Jagan Prasad, six whole villages and parts of 7 others assessed to Rs. 14,499; Kunwar Mahendra Pratab Singh, 8 villages with a revenue of Rs. 9,414; and the temple of Rangji at Brindaban which owns one village assessed to Rs. 4,000.

In 1881 the two parganas of Chhata and Kosi had a combined population of 149,891 souls, and since that time the total has steadily increased. At the following enumeration in 1891 the number had risen to 153,465, while at the last census there were 173,756 inhabitants, of whom 82,161 were females. The average density is 428 persons to the square mile—the smallest figure in the district. Classified according to religions, there were 151,306 Hindus, 21,067 Musalmans, 1,203 Jains, 120 Christians, 28 Sikhs, 20 Aryas and 12 Parsis. Chamars are the most numerous Hindu caste, numbering 31,294 persons, while after them come Brahmans, 24,864; Rajputs, 24,448; and Jats, 20,843. Other castes with over two thousand members apiece are Banias, 7,206; Gujars, 5,737; Gadariyas, 3,342; Koris, 3,173; Barhais, 3,054; Kumhars, Nais, Kahars and Bhangis. Jadons are the numerically strongest Rajput clan, exceeding all others by a large number: they are followed by Kachhwahas, Chauhans and Tomars. The chief Muhammadan subdivisions are Qassabs, Sheikhs, Mewatis, converted Rajputs, Bhangis, Pathans, Bhishtis and Faqirs. The tahsil is mainly agricultural in character, though Kosi is a commercial and industrial centre of growing importance, especially with regard to the cotton trade. The number of cattle-breeders and graziers is also larger than in most parts of the district, as Kosi is a famous cattle-market and the whole tahsil has a long-standing reputation for the quality and breed of its cattle.

The only towns in the tahsil are the municipality of Kosi and the Act XX towns of Shergarh and Chhata: besides these there are a few places of importance. Kamar, though now a declining place, was once administered under Act XX of 1856 and is the centre of a small local trade. Nandgaon and Barsana are famous places of pilgrimage; and Sahar was from the days

of Akbar up to the Mutiny the headquarters of a pargana. Majhoi possesses a police station; and there are several large villages such as Bathan, Taroli, Hatana and others. Lists of the markets, fairs, schools and post-offices in the tahsil are given in the appendix.

Chhata is well supplied with means of communication. The Agra-Dehli Chord railway traverses it from north to south, and close by, parallel to this, runs the metalled road from Muttra to Dehli. Unmetalled roads run from Chhata to Shergarh, where there is a ferry over the Jumna, to Barsana and to Sahar; and from Kosi to Kamar, Nandgaon, Shergarh Majhoi and Shahpur. The south-eastern portion of the tahsil is traversed by the road which leaves the Dehli road at Jait and runs to Shergarh. Besides the ferry at Shergarh, there are other ferries at Chaundras near Shahpur, Majhoi, Bahta, Siyara and Bhaugaon: but that at Shergarh is far the most important.

In early times Chhata was probably occupied by Meos. Next came the Gujars, Rajputs and Jats who settled in it. In the days of Akbar it fell within the *mahals* of Sahar and Hodal and possibly Kamah in the *sarkar* of Agra. The Jats appear to have been responsible for the creation of parganas Shergarh, Kosi and Shahpur out of the *Ain-i-Akbari* pargana of Sahar, the last of which became later merged in Kosi. At the cession in 1803 Shergarh was given as a revenue-free *jagir* to Balla Bai, daughter of Madhoji Sindhia; but was resumed in 1808 along with other parganas in lieu of a cash payment. From the cession until the Mutiny the headquarters of the old Sahar tahsil remained at Sahar; but the records and establishments were removed to Chhata in 1857 and have ever since remained there. The last change came in 1894 when the tahsil of Kosi was abolished and the Kosi pargana was amalgamated with that of Sahar or Chhata to form the Chhata tahsil.

At the present day the tahsil constitutes a revenue and criminal subdivision which is generally entrusted to the senior joint, assistant or deputy magistrate on the district staff. For purposes of police administration there are stations at Chhata, Kosi, Sahar, Barsana, Shergarh and Majhoi.

DAGHAITA, *Tahsil* MAHABAN.

This village lies in 27° 25′ N. and 77° 54′ E., nine miles east of Mahaban and thirteen miles from the civil station of Muttra. It has a total area of 2,392 acres and is assessed to a revenue demand of Rs. 5,246, the *zamindars* being Brahmans, who purchased from the original Jat proprietors. In 1901 the population numbered 2,333 persons, of whom 116 were Muhammadans and 43 of other religions than Hinduism, Chamars being the numerically strongest Hindu caste. The place contains a primary school; and a market is held every Monday, at which traffic in agricultural stock is mostly carried on.

FARAH, *Tahsil* MUTTRA.

Farah lies not far from the right bank of the Jumna in 27° 19′ N. and 77° 45′ E., sixteen miles south of Muttra, on the metalled road to Agra. The town contains a police station, post-office, a small inspection house belonging to the district board, and an encamping-ground for troops. When it was the headquarters of a pargana, it also contained a tahsili school, but at the present time there is only a primary school for boys. Markets are held on Mondays and Fridays. The town was founded by Hamida Begam, the mother of Akbar. About 1555 A.D., during the exile of Humayun, it was the scene of a battle between Sikandar Shah, a nephew of Sher Shah, and Ibrahim Shah, in which the latter was defeated. After the sack of Ol in 1737 A.D., Suraj Mal removed the tahsil to Farah; and it is since this time that the town has been of importance. Eighty-four villages in the pargana of Farah, including the town, were detached from Agra and added to Muttra in 1879.

Farah has been administered under the provisions of Act XX of 1856 since 1866. The income under the house assessment averages some Rs. 760 yearly and is expended in the usual way on the maintenance of extra police, a small conservancy staff and works of improvement in the town. The population in 1881 was returned at 3,642 persons, and this fell to 2,569 in 1891. At the last enumeration in 1901 the inhabitants numbered 2,795 of whom 1,302 were women. Classified according to religions there were 1,641 Hindus, 1,150 Musalmans and 4 others.

The town site is the property of the Government. There is a station called Farah close to the town on the Agra-Dehli Chord section of the Great Indian Peninsula railway; and the Village Sanitation Act (U. P. Act II of 1892) is in force.

GIROI, *Tahsil* CHHATA.

A large agricultural village lying in 27° 45′ N. and 77° 23′ E., on the western border of the district, nine miles west of Chhata and 27 miles north-west of Muttra. In 1901 the village had a population of 2,186 persons, of whom 2,121 were Hindus and 65 were Musalmans, Jats being the predominant Hindu caste. The total area of the village is 3,013 acres and it is assessed to a revenue demand of Rs. 5,724. The *zamindars* are Jats and of the same *pal* as those of the adjoining village of Nandgaon, in concert with whom they annually celebrate the *Phul Dol* on the banks of a pond called Gendokhar Kund, on the thirteenth day of the light half of *Phagun*. The place contains a primary school, and is also known as Gindoh or Gandwa.

GOBARDHAN, *Tahsil* MUTTRA.

Gobardhan is situated sixteen miles from Muttra, on the metalled road to Dig in Bharatpur, in 27° 30′ N. and 77° 28′ E. According to the literal meaning of the Sanskrit compound, Gobardhan is "the nurse of cattle." It is a famous place of Hindu pilgrimage, and occupies a recess in a narrow sandstone hill some four or five miles in length. This hill has an average elevation of one hundred feet above the plain, and is ordinarily styled by the Hindus the Giriraj or royal hill, but in the earlier literature is more frequently designated the Annakut. It is the hill which Krishna is fabled to have held aloft on the tip of his finger for seven days and nights to cover the people of Braj from the storms poured down upon them by Indra. The ridge attains its greatest elevation towards the south between the villages of Jatipura and Anyaur. Here, on the summit, was an ancient temple founded in the year 1520 A.D. by the famous Vallabhacharya of Gokul and dedicated to Srinath. In anticipation of one of Aurangzeb's raids the image of the god was removed to Nathdwara in Udaipur territory and has remained there

ever since, while the temple on the Giriraj has fallen into ruins. In the little village of Jatipura, at the foot of the hill, there are several temples, one of which, dedicated to Gokul Nath, has considerable local celebrity. It is the annual scene of two religious solemnities both celebrated on the day after the *Dip-dan* at Gobardhan. The first is the adoration of the sacred hill called the Giriraj Puja, and the second the Annakut, or commemoration of Krishna's sacrifice. The dusty circular road which winds around the base of the hill has a length of seven *kos*, or about twelve miles, and pious pilgrims may frequently be seen measuring their length along it the whole way round. This ceremony, called *Dandanati pari-krama*, occupies from a week to a fortnight, and is often performed vicariously for the wealthy by the Brahmans of the place.

The town clusters round the margin of a very large irregularly shaped masonry tank called the Manasi Ganga which, as the name denotes, is supposed to have been called into existence by the operation of the divine will. At one end its boundary is formed by the jutting crags of the sacred rock; on all the other sides the water is approached by long flights of steps. It is said to have been first made into its present shape by Raja Man Singh of Jaipur in the reign of Akbar; but it has been since repeatedly repaired at great cost by successive Rajas of Bharatpur. During half the year it is almost dry; but at the annual illumination (*Dip-dan*), which occurs at the festival of the *Diwali* in November, a fine broad sheet of water reflects the light of the innumerable lamps ranged tier above tier along the *ghats* and adjacent buildings by the pilgrims who then throng the town. The metalled road from Muttra to Dig passes through a break in the hill. This break is called Dan-ghat from the tradition that it was there that Krishna stationed himself to intercept the milk maids *(gopis)* and to levy a toll *(dan)* on the milk they were bringing in.

Close to the Manasi Ganga is the famous temple of Harideva, erected during the reign of Akbar by Raja Bhagwan Das of Ambar on a site long previously occupied by a succession of humbler shrines. It consists of a nave sixty-eight feet in length and twenty feet broad, leading to a choir twenty feet square, with

a sacrarium of about the same dimensions beyond. The construction is extremely massive, and the exterior is still imposing though the two towers which originally crowned the choir and sacrarium were long ago levelled with the roof of the nave. The material employed throughout the superstructure is red sandstone from the Bharatpur quarries.

On the opposite side of the Manasi Ganga are two stately cenotaphs or *chhattris* to the memory of Randhir Singh and Baladeva Singh, Rajas of Bharatpur. Both are of similar design, but from an architectural point of view they are not of any great merit. In that which commemorates Baladeva Singh, who died in 1825, the British army figures conspicuously in the paintings on the ceilings of the pavilions. Raja Randhir Singh, who is commemorated by the companion monument, was the elder brother and predecessor of Baladeva Singh, and died in 1823. A mile or so from the town, on the borders of the village of Radhakund, is a much more magnificent architectural group erected by Jawahir Singh, in honour of his father Suraj Mal, the founder of the family. The principal *chhattri*, which is fifty-seven feet square, is of the same style as those already noticed. The Raja's monument is flanked on either side by one of smaller dimensions, commemorating his two queens, Hansiya and Kishori; while attached to Rani Hansiya's monument is a smaller one in commemoration of a faithful attendant. Behind is an extensive garden, and in front, at the foot of the terrace on which the *chhattris* stand, is an artificial lake called the Kusum Sarovar, 460 feet square. On the north side some progress had been made in the erection of a *chhattri* for Jawahir Singh, when the work was interrupted by a Muhammadan inroad and never renewed. On the same side the *ghats* of the lake are partly in ruins, and it is said were reduced to this condition, a very few years after their completion, by Gosain Himmat Bahadur,* who carried away the materials to Brindaban, to be used in the construction of a *ghat* which still commemorates his name there. A third cenotaph is being constructed in memory of Raja Jaswant Singh.

* He was a warlike adventurer who carved out a large estate for himself in Bundelkhand, *vide* Banda Gazetteer, and *supra*, Chapter V., p. 176.

Gobardhan has been administered under Act XX of 1856 since the year 1859. The income, which is raised by an assessment according to circumstances and is usually known as the house-tax, averages some Rs. 2,635 yearly: it is expended in maintaining a small force of police for watch and ward, a staff of sweepers for conservancy and in simple works of improvement to the town. The population of the town has considerably increased of late years: in 1881 it numbered 4,944 persons: by 1891 this figure had risen to 5,447, and at the last enumeration in 1901 the inhabitants amounted to 6,738 souls. Classified according to religions there were 6,276 Hindus, 441 Musalmans and 21 others.

After the cession by Sindhia, in 1803, Gobardhan and a considerable number of villages were granted free of assessment to Kunwar Lachhman Singh, youngest son of Raja Ranjit Singh of Bharatpur, but on his death in 1826 they were annexed by the Government to the district of Agra. For many years the Rajas of Bharatpur repeatedly solicited the Government to cede the place to them in exchange for other territory of equal value, as it contained so many memorials of their ancestors, but the requests were not granted. The town contains a police station, post-office, cattle-pound and lower primary school attended by some 80 boys. Market is held on Saturdays.

The Village Sanitation Act (U. P. Act II of 1892) is in force in the town.

GOKUL, *Tahsil* MAHABAN.

The town of Gokul lies in the west of tahsil Mahaban on the banks of the Jumna river in 27° 27′ N. and 77° 44′ E. It is only one mile from Mahaban and four miles south-east of Muttra, and is connected both with the railway bridge over the river opposite Muttra and the bridge-of-boats on the Muttra-Mahaban road by a metalled road. Though bearing a name of many legendary associations, it is in reality only the modern river-side suburb of the inland town of Mahaban. All the traditional sites of Krishna's adventures, though described in the Puranas as being at Gokul, are shown at Mahaban. However, in consequence of its retaining the ancient name, the modern suburb is considered

much the more sacred place of the two. Its modern celebrity is derived from the great heiresearch Vallabhacharya, of whom some account has been given in Chapter III; and it is much frequented by pilgrims from the Bombay side, where the doctrines of the Vallabhacharya sect have been very widely propagated. From the opposite side of the river Gokul has a very picturesque appearance, but a nearer view shows its tortuous streets to be mean and crowded in spite of the fact that a large number of the buildings are of masonry. None of the temples, of which the number is very large, present a very imposing appearance. The three oldest, dedicated respectively to Gokul Nath, Madan Mohan and Bithal Nath, are ascribed to the year 1511 A.D. The most notable of the remainder are those of Dwarka Nath, dating from 1546 A.D.; of Balkrishn, from 1636 A.D.; and the two shrines erected in honour of Mahadeva by Bijai Singh, Raja of Jodhpur, in 1602. The principal *melas* are the *Janum Ashtami* in *Bhadon* and the *Annakut* on the day after the new moon of *Kartik*. The *Trinavart mela* is also held on the fourth day of the dark half of *Kartik*, when paper figures of the demon are first paraded and then torn to pieces. The principal gate of the town is that called the Gandipura *darwaza*: it is of stone with two corner turrets, but has never been completely finished. From it a road runs down to Gandipura on the bank of the river, where there is a *baoli* and a large house built by one Manohar Lal, a Bhattia. Below it is the Ballabh *ghat*, with Koila on the opposite bank of the stream. This road is much frequented by pilgrims, and a ferry plies over the river. The only other noteworthy ornament of the town is a large masonry tank constructed about 1850 by one Chunni Seth.

Gokul has been administered under Act XX of 1856 since the year 1859. The annual income of the town is some Rs. 1,525, which is expended on watch and ward, conservancy and simple improvements. The town is not a very clean one, its condition being attributed to the numerous cattle which are stalled in it every night and render it in reality what the name denotes, a cowpen (*gokul*). There is a small school in the town, and a combined post and telegraph office. The population appears to

have somewhat decreased of late years: in 1881 it numbered 4,012 persons; this rose to 4,199 in 1891, but at the last enumeration in 1901, there were only 3,880 persons in the town, of whom 1,910 were females. Of the whole population 3,803 were Hindus and the remaining 77 were Musalmans. One small speciality of the place is the manufacture of silver toys and ornaments: these have already been described in Chapter II.

The Village Sanitation Act (U. P. Act II of 1892) is in force in the town.

GUTAHRA, *Tahsil* SADABAD.

This large village is situated in the south-east of the district, close to the Agra border, in 27° 23′ N. and 78° 8′E. It lies six miles south-east from Sadabad and thirty-two miles from the district headquarters. The total area of the village is 2,527 acres, and the revenue demand is Rs. 6,900. The place was founded by one Sheoraj, a Gahlot Rajput from Chitor, who ejected the Ahirs then in possession. The population has increased from 1,985 persons in 1881 to 2,595 persons in 1901; and the Hindu population numbers 2,372 souls as against 223 Muhammadans. Rajputs still own a portion of the estate, but much of it has passed to Brahmans, Ahirs and Banias. Chamars are the predominant Hindu caste. The place contains an aided school and is also known by the name of Khera Ali Saiyid.

HASANPUR, *Tahsil* MAT.

This is a large village situated in 27° 50′ N. and 77° 47′ E., near the boundary of the Aligarh district, sixteen miles from Mat, seven miles due east of Nohjhil and twenty-two miles from the city of Muttra. The village was founded in the seventeenth century by a Jat of Barauth, named Hansa. There is still a gateway in it called *Chaukhat Hansa,* and an old *khera* or deserted site bears the name Mahona. In 1901 Hasanpur had a population of 2,240 souls, 1,837 being Hindus, 135 Muhammadans and 268 of other religions, for the most part Aryas. The number of the inhabitants has increased from 1,910 in 1881. The total area of the village is 2,232 acres and it is assessed to a revenue

demand of Rs. 4,655, the *zamindars* being Jats. Hasanpur contains both a boys' and a girls' school.

HATANA, *Tahsil* CHHATA.

Hatana lies in 27° 52′ N. and 77° 26′ E., in the extreme north of the district near the Gurgaon border. The metalled road to Dehli and the Agra-Dehli Chord railway run about two and a half miles to the west of the village, and about a mile and a half to the east flows the Agra canal. The village has an area of 3,418 acres, assessed to a revenue demand of Rs. 5,237, the *zamindars* being a large community of Jats of the Sorot subdivision. The population increased from 2,117 in 1881 to 2,718 in 1901: of the latter 2,640 were Hindus and 78 were Muhammadans. Beyond the canal near Sessai lies the *dahar* or depression of Nandban, 365 *bighas* in extent. The latter is considered a hamlet of Hatana, but is really an offshoot of Sessai in Gurgaon. Here a temple of some size and very considerable local celebrity, dedicated to Lakshmi Narain, stands on the margin of an extensive lake faced on the temple side with masonry *ghats*. This is known as the *Kshir Sagar* or "Milky Sea."

JAIT, *Tahsil* MUTTRA.

Jait lies on the provincial road from Muttra to Dehli, in 27° 35′ N. and 77° 38′ E., at a distance of nine miles from Muttra. Unmetalled roads lead from it to Shergarh, Brindaban, Ral and Sahar. The village has a total area of 3,569 acres and is assessed to a demand of Rs. 4,419, the proprietor being Kunwar Sarat Chandra Sen, the heir of the Lala Babu, to whom the proprietary rights were transferred in 1811 A.D. for a very small consideration. The population in 1881 numbered 1,512 souls; but in 1901 the number had risen to 2,291, of whom 2,145 were Hindus, 120 Musalmans and 26 of other religions. The predominant Hindu caste is that of Rajputs, who are for the most part of the Kachhwaha clan, the clan of Raja Jasraj of Kotah, the founder of the village. Until 1808 the village was included in the pargana of Sonsa and formed part of the *jagir* granted to Balla Bai, the wife of Daulat Rao Sindhia: it was resumed in that year. Jait possesses a police station, post-office, cattle-pound and an aided school.

JALESAR ROAD RAILWAY STATION, *Tahsil* SADABAD.

Vide MANIKPUR.

JARAU, *Tahsil* SADABAD.

This is a large agricultural village lying in 27° 21′ N. and 78° 4′ E., two miles east of the metalled road which runs past Sadabad to Agra, at a distance of seven miles from Sadabad. In 1881 it had a population of 2,123 souls, but this number had risen in 1901 to 2,635, 2,484 being Hindus, 148 Musalmans and three persons of other religions. The village is said to have been founded in the fourteenth century by Dip Singh, a Chauhan Rajput from Baman; but, besides his decendants, Brahmans and Banias now own shares in the village. The total area of the estate is 3,221 acres; it is assessed to a revenue demand of Rs. 7,686. Market is held every Monday and Friday.

JAWARA, *Tahsil* MAT.

Jawara is a large village nearly four miles due east of Mat in 27° 38′ N. and 77° 47′ E. The village has an area of 4,295 acres and is assessed to a revenue of Rs. 11,468, the *zamindars* being a mixed community of Jats, the original proprietors, Banias, Brahmans and Bairagis. The old name of the place was Jhunagarh; and here is situated the sacred grove of Chandraban, named after the *sakhi*, Chandravati, and a Bairagi's cell under the tutelage of Balmakund. The trees in the grove are *pilu*, *babul* and *pasendu*, with a few large and venerable *kadambs*. Jawara possesses a primary school, and market is held every Monday and Friday in Nagla Bari, a hamlet of the village. Fairs are held in the village on the second and third day of the *Holi* festival, and there is a *dargah* of Mir Sahib Sheikh Saddu where people assemble every Wednesday and Saturday. The population has increased from 4,066 souls in 1881 to 4,631 souls in 1901, 4,361 being Hindus, 258 Musalmans and 12 of other religions. Jats are the numerically strongest caste, and at the Mutiny a pitched battle was fought between these Jats and those of Aira Khera, in which as many as 450 lives are said to have been lost.

JHUNDAWAI, *Tahsil* MUTTRA.

Jhundawai lies in the extreme south of the district in 27° 15′ N. and 77° 42′ E., close to the Agra canal; it is sixteen miles distant in a direct line from the civil station of Muttra. It is a large village with an area of 2,990 acres and is assessed to a demand of Rs. 5,771, the *zamindars* being partly Jats and partly Kashmiri Brahmans, represented by Pandit Bishambar Nath. The place contains a primary school, but is otherwise one of no importance, and the population has somewhat decreased; for in 1881 there were 3,347 inhabitants whereas in 1901 the number had fallen to 3,039, of whom 2,861 were Hindus, 168 were Musalmans and 10 of other religions.

KAMAI, *Tahsil* CHHATA.

This large village lies about four miles due west of Sahar, at a distance of ninteen miles from Muttra, in 27° 38′ N. and 77° 26′ E. It has a total area of 4,108 acres, assessed to a revenue demand of Rs. 5,000, and the population in 1901 numbered 2,612 persons, of whom 2,526 were Hindus, 80 Muhammadans and six of other religions. The village is owned by a large community of Jadon Rajputs, and is one of the stations in the *Banjatra*. The *Ras Lila* is celebrated here on the sixth day of the light half of *Bhadon* and the *Phul Dol* fair is kept on the fifth day of the dark half of *Chait*. The village contains a primary school, four small temples and three sacred ponds called Hari-kund, Baladeva-kund and Piri-pokhar.

KAMAR, *Tahsil* CHHATA.

The town of Kamar lies in 27° 49′ N. and 77° 21′ E., at a distance of thirty-three miles from Muttra and six miles from Kosi. The village has an area of 3,544 acres, and the town, though still a considerable place with a large trade in cotton, was of much greater importance during the early part of the 18th century, when Thakur Badan Singh, the father of Raja Suraj Mal, married a daughter of one of the resident families. A walled garden outside the town contains some monuments of the lady's kinsmen, and in connection with it is a large masonry tank supplied with water brought by aqueducts from the surrounding

rakhya or woodland. This is more than a thousand acres in extent, and according to the village computation is three *kos* long, including the village which occupies the centre. At a little distance is a lake with unfinished stone *ghats*, the work of Raja Suraj Mal; this is called Durvasakund. A temple of Suraj Mal's foundation, dedicated to Madan Mohan, is specially affected by all the Jats of the Bahinwar *pal*, who are accounted its *chelas* or disciples, and assemble here to the number of 4,000 on the second day of the dark fortnight of *Chait* to celebrate the *Phul Dol mela*. In the town are several large brick mansions built by Chaudhris Jaswant Singh and Sita Ram, connections of Raja Suraj Mal: but they are all in ruins.

Kamar was formerly administered under Act XX of 1856, but the provisions of the Act were withdrawn before 1891. In 1881 the town had a population of 3,771 persons: this fell to 3,458 in 1901. Of the whole number 3,262 were Hindus, 159 were Musalmans and 37 persons were of other religions. Jats are the predominant Hindu caste, and there are some Jains resident in the place. It contains a school, and a weekly market is held on Mondays. Kamar is owned for the most part by a large community of Jats, and is assessed to a revenue demand of Rs. 4,679.

KANJAULI, *Tahsil* SADABAD.

A large agricultural village, eight miles south of Sadabad and thirty-two miles from Muttra *viâ* the metalled road and Sadabad. The village lies about two miles west of the provincial road from Sadabad to Agra, in 27° 20′ N. and 78° 2′ E. The area of the village is 2,007 acres and it is assessed to a revenue demand of Rs. 6,104, the proprietors being Jats. The population in 1881 was 2,644 persons, but in 1901 the number had increased to 3,193, of whom 3,004 were Hindus and 189 were Musalmans. The village contains a primary school, but is otherwise a place of no importance.

KARAB, *Tahsil* MAHABAN.

Karab lies on the metalled road from Raya to Baldeo in 27° 28′ N. and 77° 48′ E., at a distance of six miles from Mahaban

and Raya, and fourteen miles from Muttra city *viâ* Raya. The village has an area of 3,121 acres and is assessed to a demand of Rs. 7,382. The original owners were Jats of the Haga *got*, but much of the property has passed into the hands of Brahmans, now represented by Bohra Gajadhar Singh. The village contains a primary school, and the market, which is held every Thursday, is the largest in the district for the sale of leather. The population in 1901 numbered 2,689 souls, of whom 2,577 were Hindus, 87 Muhammadans and 25 of other religions, Chamars being the numerically strongest Hindu caste.

KARAHRI, *Tahsil* MAT.

This village is situated in the centre of the tahsil, 27° 44′ N. and 77° 47′ E., at a distance of eight miles from Mat and eighteen miles from the city of Muttra. The area of the village is 2,724 acres, and its revenue Rs. 6,453; while its population in 1901 was 3,096 souls, an increase of 275 persons over the figure of 1881. Of the whole number 2,685 were Hindus, 317 were Musalmans and 94 were of other religions, chiefly Aryas; and the predominant Hindu caste was that of Chamars. The *zamindars* were once Dhakara Rajputs; but now most of the area has passed to Musalmans of Salimpur in Aligarh, Jais Rajputs, Jats and Banias. There are an old *sarai*, a ruined indigo factory, two small temples and a primary school in the village; and markets are held in it every Tuesday and Friday, the latter day being confined to the sale of cattle. A large orchard of mango, *jamun*, *amla*, *labera* and other trees forms one of the pleasantest camping-grounds in the tahsil.

KHAIRA, *Tahsil* CHHATA.

This large village is situated in 27° 42′ N. and 77° 27′ E., four miles west-south-west from Chhata and twenty miles north-west from Muttra city. The name is said to be derived from *khadiraban*, where there is a pond called Krishna-kund, the scene of an annual fair. It has two masonry *ghats* and the same Raja of Burdwan, who constructed the Pan sarovar at Nandgaon, had commenced facing the whole of it with stone, but the work was stopped almost at the beginning by his death. On its margin

is a temple of Baladeva with a handsome *chhatri* in memory of one Rup Ram, Bohra, built about 1845 by his widow. Another temple with the title of Gopinath is said to have been founded by the famous Todar Mal of Akbar's time. There are three other temples called respectively Madan Mohan, Darsan Bihari and Maha Prabhu, and two small lakes bearing the names of Bhawani and Chinta-Khori. In 1881 Khaira had a population of 2,629 souls, but in 1901 the number had risen to 3,253, of whom 3,092 were Hindus, 139 Muhammadans and 22 of other religions, chiefly Jains. The area of the village is 4,153 acres and the revenue demand on it amounts to Rs. 7,200, the *zamindars* as well as the numerically strongest Hindu caste being Ahiwasis. There is a primary school in the place, and market is held every Saturday.

KOSI, *Tahsil* CHHATA.

Kosi is the largest town in the Chhata tahsil and is situated in 27° 48′ N. and 77° 26′ E. on the Agra-Dehli road at a distance of twenty-eight miles from Muttra. The name is popularly supposed to be a corruption of *kusasthali*, another name for Dwarka. In confirmation of this belief it is pointed out that there are in Kosi places named Ratnakar Kund, Maya Kund, Bisakha Kund and Gomati Kund, just as there are at Dwarka.

The town lies in a low situation and is surrounded by hollows full of water. The Agra canal runs at a short distance from the site and the whole country round about is saturated with water. For many years it was found impossible to drain the place because there was no proper outfall, a drain leading into the canal being quite inadequate for the purpose. Consequently Kosi was very unhealthy, the death-rate from fever being particularly high. In 1903-4, however, the Kosi arterial drain was constructed by the Irrigation department, and at the same time the municipal board made a branch drain to join it: this has had the effect of reducing the water level in the hollows round the town. In the centre stands a large *sarai*, covering nine and a half *bighas* of land, with high embattled walls, corner kiosks and two arched gateways, all of stone. This is ascribed to Khwaja Itibar Khan, governor of Dehli in the reign of the

emperor Akbar. The principal bazar lies between the two gateways. A large masonry tank, of nearly equal area with the *sarai*, dates from the same time, and is called the Ratnakar Kund, or more commonly the *pakka talao*. Three other tanks bear the names of Maha-kund Bisakha-kund and Gomati-kund: the last, near which the fair of the *Phul Dol* is held on the second of the dark fortnight of *Chait*, is accounted the most sacred and is certainly the prettiest spot in the town. The pond is of considerable size, but of very irregular shape and has a large island in the centre. There are two or three masonry *ghats*, constructed by wealthy traders of the town, and on all three sides of it there are numbers of small shrines and temples. A little beyond the site on the northern side, close to the canal and not far from the *idgah* is a *tirath* or place of pilgrimage called *Mabhai*, with a masonry tank and temple.

Kosi contains a first-class police station, a combined post and telegraph office, second-class branch dispensary and primary school. There is also a municipal bungalow available as a rest-house. The town was constituted a municipality in 1866, and has always been a flourishing market town. Market is usually held on Tuesdays and Wednesdays. The chief articles of traffic are food grains, cotton, cloth, cattle and *ghi*. As a cattle-mart Kosi is well known in this portion of India: animals come from all parts, especially the Punjab, and some 30,000 are annually bought and sold. The *nakh-khas* or cattle-market is of large extent and supplied with every convenience—a fine masonry well, long ranges of feeding troughs and so forth. The trade in cotton is extensive; and there are six cotton ginning mills and presses employing between them some 580 hands. The population of the town has considerably decreased since 1872: in that year the inhabitants numbered 12,770 persons. In 1881 the number had fallen to 11,231, and by 1891 there was a further decrease to 8,404. At the last enumeration in 1901 the population was returned at 9,565 souls of whom 4,577 were women. Classified according to religions there were 5,496 Hindus, 3,552 Musalmans, 470 Jains, seven Christians and 40 others of unspecfied religion. The Jains, or Saraogis as they are generally called, are an important community in the town. They have

here three temples, dedicated respectively to Padma Prabhu, Nem Nath and Arishtanemi. A festival is held at the temple of Nem Nath on the day after the full moon of *Bhadon* when water is brought for the ablution of the idol from a well in a garden at some distance. No processional or other displays however are permitted.

On May 31st, 1857, the rebels on their march to Dehli stopped at Kosi and, after burning down the customs bungalow and pillaging the police station, plundered the tahsil of the small sum of Rs. 150, which was all that they found there. The records were scattered to the winds but were to a great extent subsequently recovered. The towns-people and the inhabitants of the adjoining villages remained well affected and gave what help they could in maintaining order. As a reward for their good behaviour one year's revenue was remitted and a grant of Rs. 50 was made to each *lumbardar*.

Kosi has now a station called after it on the Agra-Dehli Chord section of the Great Indian Peninsula railway. This has fostered the direct trade with Bombay, to which place most of the cotton is exported.

KOTBAN, *Tahsil* CHHATA.

Kotban lies at a distance of thirty-two miles from Muttra and four miles from Kosi, close to the Dehli road, in 26° 51′ N. and 77° 25′ E. The village has a total area of 2,943 acres and the *zamindars* are for the most part Jats, who hold it in *bhaiyachara* tenure, paying a revenue demand of Rs. 4,783. The village contains an aided school and a population of 2,175 persons, of whom 2,074 are Hindus and 101 Muhammadans. Kotban is the northern limit of the *Banjatra*. A pond bears the name of Sital-kund, and there is a temple of Sita Ram, also two large brick houses and a masonry tank constructed by Chaudhri Sita Ram, a connection of the Rajas of Bharatpur.

KURSANDA, *Tahsil* SADABAD.

Kursanda is rather a group of villages than a single village, which lie close to the Aligarh-Agra metalled road, three miles south of Sadabad and twenty-three miles east of Muttra, in 27° 24′ N. and 78° 2′ E. The village was first settled by a Jat of the Haga *got*,

Puran Chand, who bestowed part of the land on his family priest, Chandu Pande. Their descendants still hold the bulk of the village, which has an area of 4,541 acres and is assessed to a revenue demand of Rs. 15,994. Kursanda was the home of the outlaw Deo Karan, who plundered Sadabad in the Mutiny and was subsequently, along with Zalim of the same village, hanged for rebellion. The village contains a primary school and is an old market town of some importance, bazar days being Sundays and Thursdays. The population of the combined hamlets amounted to 5,625 souls in 1881, and in 1901 the number of the inhabitants had risen to 6,663, of whom 6,193 were Hindus, 382 Muhammadans and 88 of other religions, chiefly Jains. Jats are the numerically strongest Hindu caste.

MAGORRA, *Tahsil* MUTTRA.

This town lies in 27° 24′ N. and 77° 34′ E., twelve miles west-south-west of Muttra and two miles north of the metalled road to Bharatpur. The real name of the place is Mangotla, and it was, both under the Mughals and the Jats, the head of a revenue subdivision: it is also reputed to be a place of great antiquity. After being long deserted it was resettled by a family of Tomar Rajputs who divided it into four estates, which they called after their own names—Ghatam, Ram, Ajit and Jajan. These four *pattis* are now to all intents and purposes distinct estates with the Magorra bazar as their common centre, and there is no such *mauza* as Magorra. The population of the united township in 1901 was 4,759 persons, 4,445 being Hindus, 312 Muhammadans and two of other religions. Jats are the numerically strongest Hindu caste, and the *zamindars* are a mixed community of Jats, Banias and Brahmans. The total area of the *pattis* that form the township of Magorra is 4,359 acres and the revenue demand is Rs. 5,945. A weekly market is held every Thursday, and there is a primary school in the place, besides a railway station on the Nagda-Muttra railway.

MAHABAN, *Tahsil* MAHABAN.

The headquarters town of the tahsil of the same name lies in 25° 27′ N. and 77° 45′ E. near the left bank of the Jumna. It is

distant some six miles from Muttra on the metalled road to Sadabad, and may be approached either by the railway bridge near Muttra city or by the bridge-of-boats over the river on the direct road, some two miles further south.

Though the country in its neighbourhood is now singularly bare the name Mahaban denotes that there must have been at one time a wood in the locality; and so late as the year 1634 A.D., the emperor Shahjahan ordered a hunt here and killed four tigers. The connection between Muttra and Mahaban has always been of a most intimate character; for, according to the legend, Krishna was born at the one and cradled at the other. Both places too make their appearance in history together, having been sacked by Mahmud of Ghazni in 1018 A.D. From the effects of this catastrophe it would seem that Mahaban was never able to recover. It is casually mentioned by Minhaj as one of the gathering places for the imperial army sent by the emperor Altamsh against Kalinjar in 1234 A.D. and the emperor Babar incidentally refers to it, as if it were a place of importance still, in the year 1526 A.D. At the present day, however, though it is the seat of a tahsili, it can scarcely be called more than a considerable village. One or two large private residences have been built since 1870 with fronts of carved stone in the Muttra style; but the temples are all exceedingly mean and of no antiquity. The largest and also the most sacred is that dedicated to Mathuranath, but it is only built of brick and plaster. There are two other small shrines of some interest: in one the demon Trinavart is represented as a pair of enormous wings overhanging the infant god; the other bears the dedication of Maha Mall Rae "the great champion prince," a title given to Krishna.

A great part of the town is occupied by a high hill, partly natural, partly artificial, where stood the old fort. This is said to have been built by the same Rana Katira of Mewar to whom is ascribed also the fort at Jalesar. According to one tradition he had been driven from his own country by the Musalmans, and took refuge with the Raja of Mahaban, by name Digpal: his son Kant Kunwar married Digpal's daughter, and apparently succeeded to his father-in-law's dominions. He made a grant of the whole township of Mahaban to his family priests, who

were Sanadh Brahmans; their descendants bear the title of *chaudhri* and still own shares in Mahaban known as *thok chaudhriyan*. The fort was recovered by the Muhammadans in the reign of Ala-ud-din by Sufi Yahya of Meshed, who introduced himself and a party of soldiers inside the walls in litters disguised as Hindu ladies who wished to visit the shrines of Shiam Lala and Rohini. The Rana was killed, and one-third of the town was granted by the sovereign to Sufi Yahya. The place where he was buried is shown at the back of the Chhathi Palna, but is unmarked by any monument. The share granted to him is still owned by his descendants and is known as *thok Saiyidat*.

The shrine of Shiam Lala still exists as a mean little cell, perched on the highest point of the fortifications on the side which looks towards the Jumna. It is believed to be the spot where Jasoda gave birth to Maya, or Joganidra, substituted by Vasudeva for the infant Krishna. But by far the most interesting building is a covered court called Nanda's palace, or more commonly the Assi-Khamba, *i.e.*, the eighty pillars. In its present form it was erected by the Muhammadans in the time of Aurangzeb out of old materials to serve as a mosque, and, as it now stands, it is divided, by five rows of sixteen pillars each, into four aisles or rather into a centre and two narrower side asiles, with one broad outer cloister. These columns were certainly sculptured before the sack of Mahaban in 1018, and it is possible that they are the wreck of several different temples. The Buddhist character of the building or buildings which supplied the columns is decided by the discovery of Buddhist remains let into parts of the building. Krishna's reputed cradle, a coarse structure, covered with calico and tinsel, still stands in the pillared hall, while a dark blue image of the sacred child looks out from a canopy against the wall. The churn from which he stole his foster-mother's butter is shown, and consists of a carved stone in which a long bamboo is placed, while a spot in the wall is pointed out as the place where the sportive milk-maids hid Krishna's flute. In addition to the steady stream of devotees from all parts of India, the pillared hall is resorted to by Hindu mothers from the neighbouring districts for their purification on the sixth day after childbirth, whence the building derives its local

name of the Chhatthi Palna, or place of the Chhatthi Puja, *i.e.*, "the sixth day of worship." Mahaban was doubtless the site of some of those Buddhist monasteries which the Chinese pilgrim Fa-Hian distinctly states existed in his time on both sides of the river; and the town is probably the site intended by the Klisoboras or Clisobora of Arrian and Pliny.

Mahaban has been administered under Act XX of 1856 since the year 1859. It has an annual income of Rs. 1,150 which is raised by house assessment in the usual way, and expended in the maintenance of extra police, a small conservancy staff and in the carrying out of small improvements. The population has steadily decreased of late years: in 1872 it numbered 6,930, but at the last enumeration in 1901, the number of inhabitants was returned at 5,523, of whom 2,640 were women. Classified according to religion there were 3,711 Hindus, 1,791 Musalmans, and 21 others. The town has a police station, cattle-pound, middle-vernacular school, and a post-office. A weekly market is held on Wednesdays. The Village Sanitation Act (U. P. Act II of 1892) is in the force in town.

MAHABAN *Tahsil.*

Mahaban tahsil which is conterminous with the pargana of the same name lies between the parallels of 27° 14′ and 27° 41′ north latitude and 77° 41′ and 77° 57′ east longitude. The tahsil lies wholly to the east of the Jumna river which forms its boundary on the west and south; tahsil Mat is on the north, tahsil Sadabad on the south-east, and parganas Gorai and Mursan of the Iglas and Hathras tahsils of the Aligarh district are on the north-east. The tahsil is somewhat irregular in shape. It narrows to a point on the extreme north, where it runs wedge-like between parganas Mat and Gorai; and in the extreme south it juts out into two narrow promontories, near Akos and Nera, which are almost encircled by the Jumna. In the centre the pargana widens considerably and opposite the city of Muttra it reaches its maximum breadth of fourteen miles. Its maximum length from Nimgaon to Sehat is thirty-two miles, or nearly two and a half times its greatest breadth. The most striking physical feature that distinguishes the tahsil from other parganas situated

in the Doab further east is the fact that it borders the windings of the Jumna river for at least fifty miles. For a distance varying from one to three miles inland from the high banks of the stream the effect of the river on the character of the country is most marked. This belt of country is uneven in surface, broken up either by ravines or obtrusive sand-hills. The ravines do not here run in an unbroken chain along the whole course of the stream but often entirely disappear, giving place to the sand-hills which are a more common feature of the landscape higher up the river; while in those parts where these sandhills are most developed the ravines never extend far inland and are nowhere very deep, rugged or intricate. Thus from Panigaon to Muttra city, where for a distance of six miles the river sweeps in an outward curve from the Mahaban bank, there are no ravines of any consequence, but a series of sandhills instead; while on the opposite side, along the road from Muttra to Brindaban, the ravines are both deep and extensive. After the Muttra railway bridge is passed the curve of the river changes, and ravines begin to appear in Gopalpur. These get wider and deeper as Gokul is approached; but beyond Gokul the river takes a sudden bend outwards, and in that bend the soil is a pure drifting sand. Beyond this bend the curve of the river again turns inwards with the result that ravines are found at Jogipur, Nabipur and Nurpur; next comes the loop of Sherpur and Basai with its heavy sand, followed in turn by the most marked inward curve in the pargana. This extends from Basai to Nagla Azim, and in it extensive ravines, the worst in the tahsil, are formed. This belt of sand and ravines is for the most part uncultivated, and exercises but little influence on the general rent-rate of the pargana. It is valuable for grazing purposes, as some of the ravines are wooded with scrub jungle, and in the sandy tracts *sarpat* grass grows in profusion. As soon as the zone influenced by the river is passed the country becomes level and uniform in surface, similar in almost every respect to the tahsil of Sadabad. The prevailing soil is good *piliya* or light loam. As in Sadabad isolated tracts of *bhur* or sand occur even in this inland portion, but they are on the whole of comparatively small area. If the conventional soils demarcated at the last settlement be

divided among the natural soils that most closely correspond to them, 78 per cent. of the cultivated area in the upland is *piliya*, 14 per cent. is *bhur*, 7 per cent. is *puth* and one per cent. is *tarai*. Owing to the continuous action of the river the area and conformation of the Jumna valley or *khadar* land change yearly, as well as the proportion of it under cultivation. The soil is all alluvial and, as a large portion of it depends on the nature of the deposit left by the yearly flood, it varies in quality from year to year. The higher fields under the *bangar* cliff are generally of firmer soil and of better quality than those which are subject to inundation.

As the total area is thus apt to vary from year to year a better idea of the conformation of the tahsil will be gained from an average taken over a series of years than from the statistics of a single year. Thus for the five years ending in 1907 the total area amounted on an average to 153,697 acres or 240·1 square miles. Of this only 12,199 acres or 7·93 per cent. were recorded as barren waste, including, besides the land unfit for cultivation, that which was covered with water or with sites, roads, buildings and the like. The culturable area out of cultivation amounted to 19,209 acres or 12·49 per cent., well over half or 11,333 acres being returned as old fallow. During the same period the area under the plough averaged 122,288 acres or 79·56 per cent. of the whole, a higher proportion than in any other tahsil except Sadabad. Of this acreage 37,254 acres on the average were irrigated. Cultivation is close and good, and irrigation is extensively practised; but the area twice-cropped within the year averages only 12,101 acres or 9·88 per cent. of the cultivation, a smaller percentage than in any other tahsil except Sadabad. For many years the Mahaban and Sadabad tahsils were remarkable for the amount of irrigation carried on from wells; but the continuous fall in the spring level from the famine of 1877-78 onwards and the increasing brackishness of the water in the wells which became alarming after the famine of 1896-97 seriously curtailed the available supply and resulted in a diminution of the area so irrigated. Since the opening of the Mat branch extension of the canal however, at the end of 1903, a marked improvement has taken place; and, of the total area

watered during the five years ending in 1907, 17,648 acres have on an average been watered from the canal as against 19,557 served by wells. It is probable that as irrigation from the canal develops wells will be to a large extent displaced by the canal. At the same time the spring level in the wells will probably rise and the quality of the water will be improved. Another effect of canal irrigation will be to check the growth of the weed *baisuri*, which is prevalent in the tract extending from Raya on the north-west to Bisawar in Sadabad on the south-east. The *kharif* is the principal harvest and averages some 78,083 acres as against 55,503 acres sown in the *rabi*. The chief crops grown are *juar*, cotton and *bajra*, alone or mixed with *arhar*, in the autumn, and barley, alone or in combination with gram, and wheat in the spring. Small areas are devoted to maize, *guar* or *khurti*, *moth*, gram and peas.

The excellence of the cultivation in Mahaban is almost entirely due to the presence of the careful and industrious Jat husbandmen. These form about half the whole agricultural population; the other chief cultivating castes being Chamars, Brahmans, Rajputs, Ahirs, Barhais and Gadariyas. In 1907-08 proprietors as such held 16·23 per cent. of the holdings area, occupancy and ex-proprietary tenants 31·08 per cent., and tenants-at-will 51·28 per cent., the small remainder being rent-free. Mahaban contains 201 villages, at present divided into 736 *mahals*. Of the latter 124, representing 13·02 per cent. of the area of the tahsil, are in the hands of single landholders, 109 or 10·16 per cent. are held in joint *zamindari*, 209 or 23·62 per cent. in perfect *pattidari*, and 246 or 45·08 per cent. in imperfect *pattidari* tenure; while six or less than one per cent. are recorded as *bhaiyachara*. The rest of the tahsil, 7·28 per cent. comprised in 42 *mahals*, is held revenue-free. Jats own 50,600 acres or just one-third of the pargana, and are closely followed by Brahmans with 44,632 acres or 29 per cent. After them come Banias 25,020, and Musalmans, 6,306 acres. The largest proprietor in the tahsil is Bohra Gajadhar Singh of Jagdispur in Mahaban who owns portions of 32 villages assessed to a revenue demand of Rs. 28,690. Ten whole villages and parts of four others are held by Raja Datt Prasad Singh of Mursan who pays revenue to the

extent of Rs. 6,389; while Babu Kalyan Singh of Muttra holds portions of eight villages assessed in all to Rs. 3,900. The wealthiest proprietors of the Bania caste are those residing at Raya. The head of the family is Lala Radha Ballabh, an honorary magistrate. Among the Musalmans the Saiyids of Mahaban take the first place, having claims to an ancient and honourable pedigree.

In 1881 the tahsil had a population of 116,829 souls, and since that time the total has steadily increased. At the following enumeration of 1891 the number had risen to 133,488, while in 1901 there were 136,566 inhabitants, of whom 62,520, were females. The average density is 569 persons to the square mile—a higher figure than in any other tahsil of the district except Sadabad and Muttra, in the latter of which the rate is swollen by the inclusion of a large city population. Classified according to religions there were 126,655 Hindus, 8,973 Musalmans, 582 Christians, 195 Jains, 158 Aryas and three Sikhs. Jats are the most numerous Hindu caste, numbering 32,842 persons, while after them come Brahmans, 23,150. Chamars, 17,915 and Banias, 8,704. Other castes with over two thousand members apiece are Gujars, Bairagis, Lodhas, Koris, Barhais, Nais, Kumhars and Rajputs. The last named are fewer in Mahaban than in any other tahsil of the district, and of the clans specified at the census the best represented were Chauhans and Gahlots. On the other hand converted Rajputs formed the most numerous subdivision of the Muhammadan population, and were followed by Qassabs, Sheikhs and Julahas. The tahsil is mainly agricultural in character and there is no commercial or industrial centre in it, practically the entire population being dependent for its livelihood on agriculture or the trade in agricultural produce.

There are four towns in the tahsil which are administered under Act XX of 1856. Mahaban is the headquarters of the tahsil establishment; Gokul and Baldeo are important religious centres, and Raya is a township and market town, situated on the Cawnpore-Achnera railway. Besides these there are some large and important villages, such as Wairni, Pachawar, Akos, Daghaita, Barauli, Karab and Sahora, which are agricultural estates containing over two thousand inhabitants. Lists of

the markets, fairs, schools and post-offices will be found in the appendix.

The communications of Mahaban are equal to its needs. The metalled roads from Muttra to Sadabad and Hathras run from west to east across it from the railway bridge at Muttra city. From Raya a metalled road runs north to Mat, and there are second-class unmetalled roads to Baldeo and Sadabad, and a sixth-class road direct to Mahaban. Other unmetalled roads run direct from Mahaban to Agra past Barauli and Nera, and from Baldeo to Kanjauli in Sadabad where the Aligarh-Agra metalled road is met. Besides the railway bridge at Muttra which ensures communication at all seasons of the year, the passage of the Jumna is effected by a bridge-of-boats in the hot and cold weather at Gokulghat on the direct road to Mahaban, and by ferries at Koila, Basai, Labrauli, Tatrauta and Kanjauli, the ferries in the three last cases being worked from the Muttra side.

The early history of the tahsil is bound up with that of the district and has been sufficiently set forth in Chapter V. In the days of Akbar, Mahaban was one of the 33 *mahals* of *sarkar* Agra. In addition to its present area, it then contained the present pargana of Mat and a part of pargana Sadabad. Immediately after the cession in 1803 it was attached to the Aligarh district, and was one of the parganas held in farm by Thakur Daya Ram of Hathras until 1808. In 1815, on the constitution of the sub-collectorate of Sadabad, it became a part of it and continued so until, in 1824, Sadabad was raised to the rank of an independent district. In 1832 it became a part of the newly formed Muttra district. Since then its boundaries have been enlarged by the addition of *tappas* Raya and Sonai, formerly recognized as two distinct subdivisions; *taluqas* Ar Lashkarpur, Madim and Sonkh, with three villages besides from pargana Mursan; nine villages from Mat; two villages from Sadabad; and one village from Aligarh.

For administrative purposes the tahsil constitutes a subdivision in the charge of a full-powered officer on the district staff. In police matters the jurisdiction is divided between the police stations of Mahaban, Raya and Baldeo; while there are

also bodies of town police at Mahaban, Gokul, Baldeo and Raya.

MAJHOI, *Tahsil* CHHATA.

Majhoi is an agricultural village of no great size in 27° 52′ N. and 77° 35′ E., on the banks of the Jumna, twenty-eight miles north from Muttra and nine miles east-north-east from Kosi. With the latter place it is connected by an unmetalled road, and there is a ferry over the river which is annually leased by the district board. The population of the place has declined from 657 souls in 1881 to 412 souls in 1901. The Hindu inhabitants numbered 404 persons, the Muhammadans seven and there was one Jain. The predominant Hindu caste is that of Gujars, who were originally the proprietors of the village; but it was confiscated at the Mutiny for rebellion and conferred on Raja Gobind Singh of Hathras. The present owner is Kunwar Mahendra Pratap Singh, the adopted son of Raja Har Narain Singh, the heir of Raja Gobind Singh. The village has a total area of 2,132 acres and pays a revenue demand of Rs. 1,000. Two large *baghs* in it commemorate the names of Chaina and Serhu, two members of the Gujar community; and there are two old *sati* tombs here. Majhoi contains a police station, post-office and primary school; the last is maintained from funds contributed by Kunwar Mahendra Pratap Singh and is a large one. Two small fairs are held in honour of Debi on the eighth day of the light half of *Chait* and the corresponding day of the light half of *Kuar*.

MANIKPUR, *Tahsil* SADABAD.

This is a small village in the extreme east of the district, distant thirty-three miles from Muttra and nine miles from Sadabad. It lies in 27° 27′ N. and 78° 11′ E., and is only of importance because it contains the railway station on the East Indian railway which goes by the name of Jalesar Road. The population of the village in 1901 was 263 persons, to which must be added 38 for the population of the railway station, making 301 in all. Of this number 252 were Hindus, 43 Musalmans and six were Jains. Jats are the numerically strongest Hindu caste. There is a post-office at the station.

MAT, *Tahsil* MAT.

The headquarters town of the tahsil lies in 27° 36′ N. and 77° 43′ E., at a distance of twelve miles from Muttra. Though it stands immediately on the high bank of the Jumna, it is separated from the actual bed of the stream by a mile of sand, and the ferry which connects it with Sakariya on the opposite bank is therefore very little used. Four miles lower down the stream is the bridge-of-boats at Brindaban, the road leading to it skirting for some distance the margin of a large morass, called the *Moti jhil*. A metalled road, eight miles long, connects the place with Raya station on the Cawnpore-Achnera railway; and at the end of this road in Mat is a comfortable inspection house belonging to the district board. Though it gives its name to a tahsil, Mat is a small and unimportant place. It contains a police station, pound, vernacular secondary school and post-office, the tahsil and police station standing within the enclosure of an old mud fort. Though there is no grove of trees to justify the title, Mat is still designated one of the Upabans, and is a station in the *Ban jatra*, the name being derived from the milk-pails (*Mat*) here upset by Krishna in his childish sports. At Chhahiri, a little higher up the stream, is the sacred wood of Bhandirban with a small modern temple, rest-house and well in the centre. A large fair, chiefly attended by Bengalis, is held here on the ninth of the dark fortnight of *Chait*, and is called the *Gwal-mandala*. The township is divided into two parts, called Raja and Mula and was administered for some years under Act XX of 1856: but the provisions of the Act were subsequently withdrawn. The area of the revenue *mauza* is 5,149 acres and it is assessed to a demand of Rs. 7,390, the *zamindars* being Rajputs, Brahmans, Banias and Musalmans. The population which in 1881 numbered 2,550 persons had increased to 3,882 at the last enumeration in 1901. Of the whole number 1,736 were females; Hindus numbered 3,346 and Musalmans 519, there being 17 persons of other religions. The predominant caste among the former was that of Rajputs. Market is held on Thursdays.

MAT *Tahsil.*

The present tahsil of Mat comprises the old tahsil of Noh-jhil and a portion of the villages which originally formed tahsil

Mat. It is the north-eastern tahsil of the district and lies between the parallels of 27 °35′ and 27° 58′N. and 77° 31′ and 77° 50′ E., being bounded on the north and east by the district of Aligarh, on the south by tahsil Mahaban and on the west by the river Jumna. In one place, however, namely the village of Jahangirpur, the river does not form the boundary of the tahsil, for, when a sudden change of the stream cut the alluvial land of that village in half, the portion that became attached to the Muttra tahsil was awarded to Mat. Its extreme length from Pipraoli in the south to Chaukara on the north is 28 miles, and the average breadth is about eight miles. The tahsil is thus a long narrow subdivision with a large river frontage. Except from Bhadaura southwards, however, the ravines that flank the river are nowhere deep or rugged, and the soil, which is soft and yielding, presents but little impediment to the force of the stream, Consequently several depressions have been formed in the surface, which must have at one time been beds of the river. These depressions have already been described in Chapter I and need not here be recapitulated. The only stream in the tahsil besides the Jumna is a tiny rivulet known as the Pathwaha. This takes its rise in the Bulandshahr district and has a stream only in the rainy season; but before it joins the Jumna below Barauth it runs through a considerable valley, the sides of which are marked by a system of raviny land and suggest either that the stream was once of greater dimensions than it is now or was affected by a back-wash from the Jumna. As a result of the vagaries of the river in past times, light and sandy soil prevails in Mat. In the north of the tahsil, especially west of the Pathwaha, the lines of sand rise twenty or thirty feet above the general level of the country and form one of its chief features. One system of sand-hills starts from the edge of the Nohjhil depression near Manigarhi and passes into the Aligarh district; while another leaves the same depression near Nurpur and runs north to Awa Khera and thence north-east to Mithauli. There is a net-work of sand-hills near the depression which runs from Nohjhil to Barauth, and lines of similar soil stretch from Noh to Firozpur, along the right bank of the Pathwaha, and along the edge of the cliff in Baghara and Barauth and in places down the whole length of the tahsil.

Another system commences in Nasithi on the south, passes north to Khayamal and is connected with the depression near Mat; while there is a distinct series at Hasanpur and Naoli. The prevailing soil throughout is a light sandy loam, in the composition of which sand predominates over clay; but in almost all the villages there are larger or smaller veins of a richer, firmer soil, which equals *dumat* in its productiveness. In some villages in the south of the tahsil this richer soil is nearly as frequently found as the poorer; but in the north this is rarely the case, and the firm loam in these villages takes the place of *tarai* land in the loam villages, except that from the more porous nature of the soil the surface water drains off easily and the autumn crops are rarely injured. In a very few places does the river flow directly under the upland cliff; and the *khadar* land is everywhere extensive. This land is purely alluvial and varies from a sticky clay to a rich *dumat*, with here and there some tracts of sand. Generally the soils of the pargana do not differ from those found elsewhere and are capable of classification under the same heads as in the other tahsils. But there is a large number of local names in use particularly with reference to the soils found in the old Noh lagoon. Thus the hard red loam near the ravines is called *piraunda*; while the old sand banks of the river are known as *magro*. The soils found in the old river beds themselves are called by a variety of names such as *tari*, *dabua*, *jhawar*, *kunda*, *jhada*, *kil* and *khapra*; while the general soil of the *jhil* is *chiknot* or slippery earth, a pure clay, in some villages also called *bhabra*. In the upland or *bangar* area of the tahsil, however, some 78 per cent. of the cultivated area at last settlement was classed as *piliya* or light loam, 10 per cent. as *bhur*, 8 per cent. as *puth*, and 3 per cent. as *tarai*, the remainder being *rakar* in the ravines.

Owing to changes in the course of the Jumna the area of the tahsil changes somewhat from year to year. For the five years ending in 1907 the total area on an average was returned at 142,506 acres or 223 square miles. Of this, 10,240 acres or 7·18 per cent. were recorded as barren, this head including, besides the land unfit for cultivation, that which is covered with water or is occupied by roads, sites, buildings and the like. The

culturable area out of cultivation amounted to 26,344 acres or 18·48 per cent. of the tahsil, old fallow accounting for 18,346 acres or 12·87 per cent. For the same period the area under the plough averaged 105,922 acres or 74·32 per cent. of the total, this proportion being lower than that of any tahsil except Muttra. Just one-third of this or 35,282 acres was irrigated, wells accounting for 19,252 and canals for 15,983 acres. Before the opening of the Mat branch extension at the end of 1903, irrigation from canals was confined to a few villages in the extreme north; but since 1904, there has been a great development of the area watered from canals and with it a diminution in that watered from wells. The area twice cropped within the year averages 13,772 acres or 13 per cent. of the cultivation, a higher proportion than that of any other tahsil in the district. The *kharif* is the principal harvest, averaging 61,645 acres as against 57,412 acres sown in the *rabi*. The chief crops grown in the autumn are *juar*, cotton and *bajra*, alone or intermixed with *arhar*; but *guar* or *khurti*, maize and *moth* occupy a considerable acreage. In the spring over half the area sown is covered with barley or barley in combination with gram, and about three-fifths of the remainder is occupied by wheat.

The system of cultivation in the pargana is on the whole good. The chief cultivating castes are Jats, Brahmans, Chamars, Rajputs and Banias; while Musalmans, Barhais, Gadariyas and Mallahs are also found. In 1907-08 proprietors as such tilled 30·48 per cent. of the holdings area, occupancy and ex-proprietary tenants 20·37 per cent., and tenants-at-will 48·18 per cent., the small remainder being rent-free. Mat contains 157 villages, at present divided into 411 *mahals*. Of the latter, 73, representing 13·56 per cent. of the whole tahsil, are in the hands of single landholders; 82 or 11·61 per cent. are owned in joint *zamindari* tenure; while 83 or 13·56 per cent. are held in perfect and 163 or 54·42 per cent. in imperfect *pattidari*. There are also four estates classed as *bhaiyachara* which account for 5·38 per cent. of the whole area, and the remaining six or a little over one per cent. are revenue-free. Jats are the largest proprietors with 46,726 acres or nearly 33 per cent., and after them come Brahmans, 37,017 acres; Banias, 19,344 acres; and

Rajputs, 17,173 acres. Other landholding castes are Musalmans, Kayasths, Marwari Brahmans and Khattris. The largest landlord in the tahsil is the temple of Dwarka Dhis at Muttra, which owns 18 whole villages and parts of 13 others, assessed to a revenue of Rs. 15,988, and there is no other important proprietor in the tahsil. Two villages and one *patti* belong to the temple of Rangji at Brindaban ; three villages and portions of three others to Raja Datt Prasad Singh of Mursan ; and one village and two *pattis* to Babu Kalyan Singh of Muttra.

In 1881 Mat had a population of 95,446 persons. This fell to 89,451 in 1891, but rose to 97,370 at the last enumeration in 1901, 45,373 of the whole number being females. The average density is 437 persons to the square mile—a figure which is considerably below the district average. Classified according to religions there were 89,279 Hindus, 7,164 Musalmans, 591 Aryas, 330 Christians and six Jains. Jats are the most numerous Hindu caste, numbering 20,140 persons, while after them come Chamars, 18,628 ; Brahmans, 13,965 ; Banias, 5,499 ; and Rajputs, 4,415. Other castes with over two thousand members apiece are Gadariyas and Barhais. The best represented of the Rajput clans are Jadons, Bachhals, Chauhans and Janwars. The chief Muhammadan subdivisions are converted Rajputs, Faqirs, Pathans, Sheikhs, Telis, Bhangis and Bhistis. The tahsil is almost wholly agricultural in character, practically the entire population being dependent for its livelihood on agriculture or the trade in agricultural produce. There are no towns in the tahsil, and but few places of any size or importance. Nohjhil is an old established place which was once the headquarters of a tahsil ; Bajana is an old market town, and Surir possesses a police station ; but none of these nor Mat itself can rank as more than large villages. There are some big agricultural estates, containing over 2,000 inhabitants, such as Arua and Hasanpur. Lists of the markets, fairs, schools and post-offices of the tahsil will be found in the appendix.

Owing to its extremely narrow width in proportion to length the tahsil is amply served by the road which running northwards from Mat splits into two branches at Akbarpur, one leading to Khair in Aligarh and the other to Nohjhil. Mat is connected

with Brindaban by an unmetalled road and with Raya by a metalled road, eight miles long. Only four miles of it lie in Mat, however, and this is the only metalled road at present in the tahsil. The only other roads are those from Nobjhil to Shergarh with its continuation to Bajana and from Mat to Beswan. The passage of the Jumna is effected by means of several ferries, of which a list is given in the appendix; the most important are those at Shergarh and Brindaban.

In the days of Akbar the present tahsil of Mat was divided between the pargana of Nohjhil in the *sarkar* of Kol and the pargana of Mahaban in the *sarkar* of Agra. Immediately before the cession of the district in 1803, pargana Nohjhil formed part of the *jagir* of General Perron while Mat was held by General Du Boigne. The former was first attached, as a temporary measure, to the Fatehgarh, and the latter to the Etawah, district; but as soon as the Aligarh district was constituted in 1804 both were incorporated in it. The following year they were farmed to Ranmast Khan who, in 1807, was outlawed and expelled by General Dickens for an attack on the village of Musmina. In 1824 both parganas were transferred to the Sadabad and in 1832 to the Muttra district. There was some disaffection in the parganas during the Mutiny, the rebels being led by one Umrao Bahadur, who was subsequently killed at Dehli. His estates, comprising some eighteen villages in all, were conferred on Seth Lakhmi Chand free of revenue for life. In 1861 the parganas of Nohjhil and Mat were amalgamated into one tahsil under the name of Mat, and no change has taken place in their composition since that year.

For administrative purposes the tahsil constitutes a subdivision in the charge of a full-powered officer on the district staff. In police matters the jurisdiction is divided between the stations of Mat, Surir, Nohjhil and Raya.

MIRHAOLI, *Tahsil* SADABAD.

Mirhavali, Mirhaoli or Mindhaoli as it is indifferently called, lies eleven miles south-west of Sadabad in 27° 19′ N. and 77°58′E. It is a large agricultural estate with a total area of 4,120 acres and is assessed to a demand of Rs. 7,000, the

zamindars, as also the predominant castes, being Jats and Brahmans. The village was founded by one Kuki Rawat, a Jat, and has an aided school. In 1901 the population numbered 2,298 souls, of whom 2,228 were Hindus and 70 were Muhammadans.

MUTTRA *City*.

The celebrated city of Muttra, which gives its name to the district, is situated in 27° 31′ north latitude and 77° 41′ east longitude. It lies almost in the centre of the district, on the banks of the Jumna river, on the provincial road from Agra to Dehli, the distance to the former being 32 miles and to the latter place 89 miles. It has a railway station on the Agra-Dehli Chord section of the Great Indian Peninsula railway, which is 868 miles from Bombay *viâ* Itarsi; and on the Cawnpore-Achnera metre-gauge railway, which connects with the East Indian railway at Hathras junction, the distance to Calcutta being by this route 886 miles. Besides this, the city has recently been connected with Nagda junction on the Bombay, Baroda and Central India railway, by way of Kotah and Karauli, by a standard-gauge railway; and there is a metre-gauge branch from Muttra cantonment station on the Cawnpore-Achnera railway to Brindaban, which has a subsidiary station on the north of the town known as Muttra city. From the city, besides the Agra-Dehli road, roads radiate in all directions, those to Dig and Bharatpur in Bharatpur, to Hathras, to Brindaban, and to Gokul, Mahaban and Sadabad, being metalled; and that to Sonkh being unmetalled. In addition to being an important city, the place is also a cantonment for troops, a British cavalry regiment having been stationed here for many years. Muttra or Mathura has been an inhabited city from at least 600 years before Christ. The modern city, as seen to-day, is probably the third city which has occupied the site; and it has yielded many remains to the archæologist, which have supplied important links in the history of northern India. As the history of the city depends largely on the interpretation of these remains, it is necessary at the outset to give an outline of the course of archæological exploration at Muttra.

Archæological discoveries at Muttra.

The first recorded discovery of sculpture at Muttra is that of the so-called Silenus obtained by Colonel Stacy in 1836 and now preserved in the Calcutta museum.* In 1853 regular excavations were started by General Cunningham† on the Katra, an elevated mound outside the city on the Dehli road, now surmounted by the red sandstone mosque built by Aurangzeb to take the place of the famous temple of Kesava Deva or Keso Rai. The excavations were continued in 1862 and numerous sculptural remains came to light, the most important among them being an inscribed Buddha image, three and a half feet high, now in the Lucknow museum. From an inscription it appears that this image was presented to the *Yasa vihara* or "Convent of Glory," in the Gupta year 230 or 550 A.D.; and we may conclude that the Katra site was once occupied by a Buddhist monastery of that name. In 1860, when the foundations were laid for a collector's court-house on the Jamalpur mound, one and a quarter miles south-east of the Katra, this locality proved to be another important Buddhist site. The site selected for this building was an extensive mound on the Agra road at the entrance to the civil station. It had always been regarded as merely the remains of a series of brick-kilns and had been further protected against exploration by the fact that it was crowned by a small mosque. This was for military purposes blown down during the Mutiny; and afterwards, when the rubbish had been cleared away and excavation for the foundations commenced, it was found to have been erected upon the ruins of a destroyed temple. Here thirty bases of pillars came to light, half of which were inscribed with dedicatory inscriptions.‡ These bases presumably belonged to a colonnade enclosing the inner courtyard of a Buddhist monastery, which, according to the inscriptions, was built in the year 47 of Kanishka's reign and during the reign of his son Huvishka. That this monastery still existed in the fifth century may be inferred from an inscription dated

* J. A. S. B., Vol. V (1836), pp. 567 foll.

† Cunningham, *Arch. Rep.*, Vol. I, pp. 231 foll., Vol. III, pp. 13 foll., Growse, *Muttra Memoir*, pp. 103 foll.

‡ J. R. A. S., Vol. V, N. S. (1871), pp. 182 foll., J. A. S. B., Vol. XXXIX (1870), Part I, pp. 117 foll.

in the Gupta year 135 or 455 A.D. and from an inscribed standing Buddha image, both found on the same site and deposited in the Muttra museum. These were discovered when the mound was levelled by Mr. Hardinge. The same officer trenched the Kankali Tila, a mound a quarter of a mile south of the Katra, in which some sculptures had been found by men digging for bricks. In 1869 Muttra was visited by Bhagwan Lal Indraji, who on this occasion made two important discoveries. The first was that of a life-size female statue, which he excavated at the Saptarshi Tila on the right bank of the river to the south of the city; and the second was the famous lion capital with its eighteen Kharoshtri inscriptions which throw so much light on the history of the northern Satraps who ruled in Muttra before the time of the Kushans. This was found in the same neighbourhood.* In November 1871 General Cunningham resumed the excavation of the Kankali Tila which proved more prolific in sculptural remains than any of the Muttra sites.† This is an extensive mound on the side of the Agra-Dehli road, between the Bharatpur and Dig gates of the city. General Cunningham here obtained many Jain images, partly inscribed, as well as portions of railings. The twelve inscriptions discovered by him range in date from the year 5 of Kanishka's reign to the year 98 in that of Vasudeva. To these may be added a large figure of an elephant, standing on the capital of a pillar, with an inscription dated in the year 39 of Huvishka's reign. Between the Katra and Kankali Tila there rises a high mound, named after the temple of Bhuteswar, at the back of which it is situated. On the top of this mound there stood once a large railing pillar carved with the figure of a female parasol-bearer over which is a curious bas-relief apparently referring to some *Jataka*. About the same time General Cunningham explored some of the *Chaubara* mounds. These are a group of some twelve or fourteen circular mounds situated about half a mile south-west of the Katra, at the tri-junction pillar of the villages of Muttra, Bakipur and Giridharpur. They are strewn with fragments of

* J. R. A. S., 1894, pp. 525, foll. Ep. Ind., Vol. IX, pp. 135, foll. The lion capital is now in the British museum.

† Cunningham, *Arch. Rep.*, Vol. III, pp. 20 foll.

brick and stone and would all seem to have been *stupas*. In one of these mounds a golden relic casket, containing a tooth, was discovered in 1868; and later another yielded a second relic casket of steatite and some sculptures. Subsequent exploration of these mounds by Mr. Growse led to the discovery of numerous other sculptural remains, which were placed in the Muttra museum;* and the same officer made numerous other discoveries, including the so-called Bacchanalian group which was obtained in 1873-4 outside the village of Pali Khera. † In 1881-82 when General Cunningham re-visited Muttra in order to inspect the newly established museum, he discovered another sculpture no less remarkable for the classical influence it betrays. Its subject is Herakles strangling the Nemean lion. ‡ The last archæological explorations at Muttra were carried out by Dr. Führer between the years 1887 and 1896. § His chief work was the excavation of the Kankali Tila in the three seasons of 1888 to 1891; but he explored also the Katra site. No account of his explorations is available, but a series of 108 plates were subsequently published under Dr. Führer's supervision, illustrating the chief finds.||

* *Indian Antiquary*, Vol. VI (1877), pp. 216 foll.

† Growse, *op. cit.*, pp. 166 foll. and J. A. S. B., Vol. XLIV (1875), pp. 212 foll.

‡ Cunningham, *Arch. Rep.*, Vol. XVII, pp. 107 foll.

§ Führer, *Annual Reports.* Ep. Ind., Vol. I, pp. 371 foll. and 393 fol., Vol. II, pp. 195 foll., 311 foll. and *Ind. Ant.* XXXIII, 1904. Vincent Smith. *The Jain stupa and other antiquities at Muttra, Allahabad*, 1901.

|| There is a large literature dealing with the Muttra discoveries, but it is scattered in various books and is not always easily accessible. The results and conclusion have been summed up recently by Mr. J. Ph. Vögel in the *Archæological Report* for 1906-7. The sculptures and remains themselves are scattered. Most of those first discovered at the Katra, on the Jamalpur mound and in the Kankali Tila were sent to Agra and placed in the Riddell museum. In, or shortly before, 1875 this institution was broken up and the greater part of its contents were removed to Allahabad. Some sixty pieces, however, including ten found at Muttra, remained in the small museum in the fort (*Transactions of the Archæological Society of Agra*, 1876, pp. 30 foll.). When the provincial museum at Lucknow was opened in 1884 most of the sculptures that had gone to Allahabad were removed there, but some were left behind and these were returned and added to the local collection in the Muttra museum. The sculptures that had remained at Agra and the pieces excavated by Dr. Führer were all sent to Lucknow, which contains the most extensive collection of Muttra sculptures. The Calcutta museum contains 28 Muttra pieces, including the Silenus and Herakles strangling the Nemean lion. The sculptures which were collected by Mr. Growse are nearly all preserved in the local Museum; and some others which had found their way to the Lahore museum and the Municipal museum at Dehli have been returned to Muttra.

The Buddhist city of Muttra.

This *resumé* of the course of archæological discovery at Muttra is sufficient to show that the explorations have been very fertile; but they were carried out on very unsystematic lines; and, in the absence of plans, no information is forthcoming regarding the buildings to which the sculptures discovered belonged. The Chinese traveller, Hiuen Tsang, described the city and its more important buildings in 642 A.D.; and attempts have been made by both Cunningham and Growse to identify some of the Muttra sites with localities mentioned by Hiuen Tsang. These results, however, have failed. Both authorities assumed that the Katra marks the centre of the ancient city, whereas the site of ancient Muttra is clearly indicated by an extensive elevation of the soil to the south-west of the town. Hence their identifications, based on a wrong location of the city, are inadmissible, and both the Upagupta monastery and the monkey tank near it, mentioned by Hiuen Tsang, have yet to be discovered. All that can be deduced from past explorations is the following. The Katra must have been the site of a Buddhist monastery named the *Yasavihara* which was still extant in the middle of the sixth century. It would seem that in the immediate vicinity there existed a *stupa* to which the Bhuteswar railing pillars belonged. Dr. Führer mentions indeed in one of his reports that in digging at the back of Aurangzeb's mosque, he struck the procession path of a *stupa* bearing a dedicatory inscription. The Kankali Tila contained a Jain *stupa*, named "Voda thupa," and apparently of considerable age, for in Huvishka's reign its origin was ascribed to the gods. Dr. Führer, moreover, speaks of two Jain temples found in his excavation of this mound. Evidently there flourished a Jain establishment here down to the Muhammadan period. But some sculptures said to have been found in or near the Kankali Tila are Buddhist. The Chaubara mounds represent a group of Buddhist *stupas* as is proved by the discovery of two relic caskets and railing pillars. One of these pillars, preserved in the Muttra museum, bears an undated inscription in Brahmi of the early Kushan type. The three pedestals found by Growse near one of the Chaubara mounds may have belonged to a temple. On the Jamalpur site there once stood a Buddhist monastery

founded by Huvishka in the year 47 of Kanishka's era and, no doubt, connected with a *stupa* as may be inferred from the discovery of railing pillars on this site. This Buddhist establishment also must have been still in a flourishing condition in the middle of the fifth century as appears from the two inscribed Buddha images, one dated in the Gupta year 135 and the other undated, which were found here. The Arjunpura mound to the north-west of the Sitala Ghati seems to contain the remains of a monument or *stupa* of the Maurya period. Jain sculptures have been found on the site of the old fort, Sitala Ghati and in Rani-ki-mandi. Buddhist buildings are still to be discovered in the Dhruva and Saptarshi mounds.

The Hindu city of Muttra. Katra.

On the decline of Buddhism, Muttra acquired that character for sanctity which it still retains as the reputed birth-place of Krishna. The so-called Katra, of which frequent mention has been made in the preceding paragraph, is an oblong enclosure, 804 feet in length by 653 feet in breadth. In its centre is a raised terrace, 172 feet long and 86 feet broad, upon which stands the mosque of Aurangzeb, occupying its entire length but only 60 feet of its breadth. About five feet lower is another terrace, measuring 286 feet by 268. The mosque is not in itself architecturally interesting; but there may still be observed, let into the Muhammadan pavement, some votive tables with Nagri inscriptions, dated *sambat* 1713 and 1720, corresponding to 1656 and 1663 A.D. This was the site of the famous temple of Kesava Deva destroyed in 1669 by Aurangzeb, who built the mosque over it. The plinth of the temple wall may be traced to this day at the back of the mosque and at right angles to it for a distance of 163 feet; but not a vestige of the superstructure has been allowed to remain. The temple was visited both by Bernier and Tavernier, the latter of whom has left us a description of it. "The temple is of such a vast size that, though in a hollow, one can see it five or six *kos* off, the building being very lofty and very magnificent. The stone used in it is of a reddish tint, brought from a large quarry near Agra . . . . . It is set on a large octagonal platform, which is all faced with cut stone, and has round about it two bands of many kinds of animals, but particularly monkeys, in relief . . . . . The

Aurangzeb's mosque and the temple of Kesava Deva.

temple, however, only occupies half the platform, the other half making a grand square in front. Like other temples it is in the form of a cross, and has a great dome in the middle with two rather smaller at the end. Outside, the building is covered from top to bottom with figures of animals, such as rams, monkeys, and elephants, carved in stone; and all round there are nothing but niches occupied by different monsters . . . . . The Pagoda has only one entrance, which is very lofty, with many columns and images of men and beasts on either side. The choir is enclosed by a screen composed of stone pillars, five or six inches in diameter . . . . . Outside, the screen is entirely closed." Tavernier was permitted to obtain a view of the idol from beyond the screen. He saw "as it were, a square altar, covered with old gold and silver brocade, and on it the great idol . . . . . The head only is visible and is of very black marble, with what seemed to be two rubies for eyes. The whole body from the neck to the feet was covered with an embroidered robe of red velvet and no arms could be seen." At the time of its demolition the temple had been in existence only some fifty years, but it is certain that an earlier shrine or series of shrines, on the same site and under the same dedication, had been famous for centuries. In anticipation of Aurangzeb's raid the ancient image of Kesava Deva was removed by Rana Raj Singh of Mewar. The wheels of the chariot in which it was being conveyed away sank in the deep sand near the obscure village of Siarh on the Banas river, 22 miles north-east of Udaipur. As the chariot refused to be extricated, the image was set up on the spot and a temple built for it, round which has grown up the modern village of Nathdwara. The latter takes its name from the temple which is called Nath Ji. The image is the most highly venerated of all the images of Krishna. Tavernier says that that the temple of Kesava Deva was not held in such high veneration by the Hindus in his day as formerly, because the Jumna had changed its course and instead of flowing close to the temple, flowed half a league away; but it is extremely doubtful whether the Jumna changed its course in historical times, although traces of fluvial action dating from remote antiquity are unmistakeable.

Modern temple of Kesava Deva.

At the back of the Katra is the modern temple of Kesava Deva, a cloistered quadrangle of no particular architectural merit and, except on special occasions, little frequented in consequence of its distance from the main town. Close by is a large quadrangular tank of solid masonry, called the Potara-kund, in which, as the name denotes, Krishna's baby-linen was washed. There is little or no architectural decoration, but the great size and massiveness of the work render it imposing. The soil, however, is very porous and the water in the tank, at all seasons except in the rains, almost dries up. A small cell on the margin of the tank, called indifferently Kara-garh, "the prison house," or Janum-bhumi, "the birth-place," marks the place where Vasudeva and Devaki were kept in confinement and where their son Krishna was born. At the back of the Potara-kund and within the circuit of the Dhul-kot, or old ramparts of the city, is a very large mound (where a railway engineer had a house before the Mutiny) which would seem to be the site of some large Buddhist establishment. South of the Katra and between it and the Kankali Tila, close to the Dehli road, is the tank known as the Balbhadr-kund. This is an old tank but is now in a ruinous condition; a fair is held near it on the full moon of *Sawan*, the feast of the Saluno. It was partially cleaned out and repaired as a relief work during the famine of 1877-78. Overlooking this tank is the temple of Bhuteswar Mahadeva, which in its present form is a quadrangle of ordinary character with pyramidal tower and cloister built by the Marathas towards the end of the eighteenth century. In the earlier days of Brahmanism, before the development of the Krishna cult, Bhuteswar was probably the special local divinity; and the site has probably been occupied by successive religious buildings from remote antiquity; possibly it was at one time the centre of the town of Muttra. In an adjoining orchard, called the Qazi's Bagh, is a small modern mosque, and in connection with it a curious square building of red sandstone. It now encloses a Muhammadan tomb and is a good specimen of the pure Hindu style of architecture, though the original purpose for which it was built is obscure. Close at the back of the Balbhadr-kund and the Katra is a range of hills of considerable elevation, commonly

Potara-kund.

Balbhadr-kund.

Temple of Bhuteswar Mahadeva.

called *Dhul-kot*, literally "dust heaps," the name given to the accumulation of refuse that collects outside a city. Some of these, however, are clearly of natural formation and perhaps indicate an old course of the Jumna or its tributaries. Others are the walls of the old city, which in places are still of great height. They can be traced in a continuous line from the Rangeswar Mahadeo on the Kans-ka-Tila, outside the Holi gate of new Muttra, across the Agra road to the temple of Bhuteswar and thence round by an orchard called the Uthai-giri-ka-bagh, where the highest point is crowned by a small Bairagi's cell, at the back of the Kesavadeva temple and between it and the Seth's Chaurasi temple to the shrine of Garteswar, "the God of the Moat," and so on to the Maha-vidya hill and the temple of Gokarneswar near the Sravasti Sangam. The latter literally means the "Sravasti confluence," and implies the junction of two streams, the one flowing past the Katra and the other running in from the opposite direction, which find their way to the Jumna. The bed of the former is now partly occupied by the Dehli road, which, after leaving the great entrance to the Katra, passes the Kubja well, commemorating the miracle which Krishna wrought in straightening the hump-backed maiden who met him there. Near the turn to the right which leads into the city by the Brindaban gate is a Muhammadan burial-ground containing a large stone *chhatri*, similar to the one near the Idgah at Mahaban, which commemorates Ali Khan, the local governor of that town. It is probably of the reign of Akbar, and is said to cover the ashes of a certain Khwaja.

The old city ramparts.

The Sravasti Sangam.

A short distance further on is the Sravasti Sangam which is crossed by a handsome bridge, built by Seth Lakhmi Chand in 1849. To the right of it is a temple of Mahadeva which forms a very conspicuous object. It was built in the year 1850 by Ajodhya Prasad of Lucknow. Close by is a walled garden with another temple to the same divinity and a much frequented stone *ghat* on the river bank, all constructed at the cost of a money-lender, named Sri Gopal. The adjoining hill is called Kailas, and on its slope is the shrine of Gokarneswar who is represented as a giant seated figure, with enormous eyes

Other old temples.

and long hair and beard and moustaches. The figure is certainly of great antiquity and may have been originally intended to represent some Indo-Scythian king. In the same set of buildings is the shrine of Gautama Rishi. Opposite the Kailas hill, across the road, is an open plain, where the sports of the *Ram Lila* are celebrated on the festival of the *Dasahra*. Close by is a tank called the Sarasvati-kund, measuring 125 feet square. Owing to some fault in the construction it is almost always dry; though from an inscription on a tablet over the adjoining temple it was apparently restored in 1846. At no great distance is the temple of Mahavidya Devi. The original image with that dedication is said to have been set up by the Pandavas; the present shrine, a *sikhara* of ordinary character in a small quadrangle, was built by the Peshwa towards the end of the eighteenth century. The hill on which it stands is ascended by a flight of masonry steps between 30 and 40 in number. In the courtyard which occupies the entire plateau, is a *karil* tree said to be of enormous age, under which are to be seen, among other fragments, a Buddhist pillar carved with the figure of Maya Devi under the *sal* tree, and a square stone box with a seated Buddha on each of its four sides. Two fairs are held here on the eighth of the light fortnight of *Chait* and *Kuar*. This is probably one of the oldest Buddhist sites. The Jai Singhpura *khera*, which overlooks the Sravasti Sangam and is separated by a deep ravine from the Mahavidya hill, is of great extent and has been tunnelled all over in search of bricks. Several Buddhist sculptures have been found at different times and were collected at a shrine of Chamund Devi, which is immediately under the *khera* at the back, till the best of them were removed by Mr. Growse to the Muttra museum. The *khera* is the site of Raja Sawai Jai Singh's old palace and below is an old *ghat*, called the Ganesh or Senapati *ghat*, built by one of Sindhia's generals at the end of the eighteenth century.

Temple of Mahavidya Devi.

Jai Singhpura *khera*.

The *Siva Tal*.

The *Siva Tal* lies not far from the Kankali Tila: it is a spacious quadrangular basin of great depth and always well supplied with water. It is enclosed in a high boundary wall with corner kiosks and a small arched doorway in the centre of three of its sides. On the fourth side is the *gau-ghat* or slope

for watering cattle with two memorial inscriptions facing each other, the one in Sanskrit and the other in Persian. From these it appears that the tank was constructed by order of Raja Patni Mal of Benares in 1807 A.D. The design and execution are both of singular excellence; and the place is visited by a large number of bathers from the neighbourhood every morning, besides being the scene of an annual fair held on the eleventh of the dark fortnight of the month of *Bhadon*. The builder of this tank is further commemorated in Muttra by a large temple in the Manoharpur *muhalla*, bearing the title of Dirgha Vishnu, and another small shrine near the Holi gate of the city, which he rebuilt in honour of Vira-bhadr. His dwelling house is still standing on the Nakarchi Tila. His great ambition was to rebuild the ancient temple of Kesava Deva, and with this view he had gradually acquired a considerable part of the site. But as some of the Muhammadans, who had occupied the ground for nearly two centuries, refused to be bought out and the law upheld them in their refusal, he was at last, and after great expense had been incurred, reluctantly obliged to abandon the idea.

Kans-Tila.

The *Kans-ka-Tila* hill which lies first outside the Holi gate of the modern city is supposed to be the hill from the summit of which the tyrant Kans was tumbled down by Krishna. It appears to be primarily of natural formation and hence to have been selected as the river boundary of the old wall. General Cunningham suggested that it might have been the site of the one of the seven great *stupas* mentioned by the Chinese pilgrims; but the old Buddhist city of Muttra probably lay to the north of the present city beyond the Katra; and the *Kans ka-Tila* has yielded no archæological remains which associate it with Buddhist times.

The r ern ci

The modern city stretches for about a mile and a half along the right bank of the Jumna, and from the opposite side has a very striking and picturesque appearance. From the water's edge rises a continuous line of stone *ghats*, thronged in the early morning by crowds of bathers. Fine stone houses and temples line the narrow road, which passes along the *ghats*, and above these are seen, tier upon tier, the flat-roofed houses of the town

on ground rising up from the river bank. The most prominent object that strikes the eye is the old Fort, or rather its massive substructure, for that is all that remains; this is called by the people *Kans-ka-Qila.* Whatever its legendary antiquity, it was rebuilt in historical times by Raja Man Singh of Jaipur, and at a later period was the occasional residence of Man Singh's more famous successor, the great astronomer, Sawai Jai Singh. He was entrusted by Muhammad Shah with the reformation of the calendar, and in order to attain accuracy he constructed five observatories. One of these was on the top of the Muttra fort, but it has now wholly disappeared. Shortly before the Mutiny the existing buildings were sold to the Government contractor, Joti Prasad, who destroyed them for the sake of the materials. The old hall of audience, which is outside the actual fort, is a handsome and substantial building with ranges of red sandstone pillars; this has been converted into a school. The top of the fort commands an extensive view of the city.

The old Fort.

The Visrant and other *ghats.*

About the centre of the river front is the most sacred of all the *ghats*: it marks the spot where Krishna sat down to take "rest" after he had slain the tyrant Kansa and hence is called the Visrant *ghat.* The small open court has a series of marble arches facing the water, which distinguishes it from all the other landing places. The river here swarms with turtles of enormous size, which are considered in a way sacred and generally receive a handful or two of grain from every visitor. On either side of this sacred spot, a number of minor *ghats* stretch up and down the river, those to the north being called *uttar kot* and those to the south *dakhin kot.* They are invariably represented as twenty-four in all, twelve in either set; but there is considerable disagreement as to the particular names. The most authoritative list gives, on the north, Ganeshghat; Manasaghat; Dasasvamedhaghat; Chakratirthaghat; Krishna-Gangaghat; Somtirthaghat, more commonly called Vasudevaghat or Sheikhghat; Brahmalokghat; Ghantabharanghat; Dhara-patanghat; Sangamantirthaghat, otherwise called Vaikunthghat; Nava-tirthaghat; and Asikundaghat. To the south are Arimuktaghat; Visrantighat; Pragghat; Kankhalghat; Tindukghat; Suryaghat; Chintamanighat; Dhruvaghat; Rishighat; Mokshaghat;

Kotighat; and Buddhghat. Most of these *ghats* refer in their names to well-known legends and are of no special historical or architectural interest. Two other *ghats* occupy far more conspicuous sites than any of the above. The first bears the name of Samighat, so called because it faces (*samhne*) the main street of the city; and the other is the Bengalighat, which lies close to the railway bridge and is so-called because it was built by the Gosain of the temple of Gobind Deva at Brindaban, the head of the Bengali Vaishnavas. A little below the Samighat is a small mosque and group of tombs commemorating a Muhammadan saint, Makhdum Shah Wilayat of Herat. They date apparently from the sixteenth century, and the architecture is essentially of Hindu design. Of other buildings near the *ghats* only two deserve mention. One of these is the temple of Mahadeva at the Ganga Krishnaghat, which has some very rich and delicate reticulated stone tracery; and the other is the small temple built on the Dhruva *tila*, or hill at the back of the Dhruvaghat: it was erected in *sambat* 1894 (1837 A.D.) in place of an older shrine, of which the ruins remain close by, dedicated to Dhruva Ji. This temple belongs to the Vaishnavas of the Nimbarak Sampradaya, who own the temple of Rasak Bihari at Brindaban.

The *Sati Burj*.

Before leaving the river side, one other building claims notice: this is the *Sati Burj*. It is a slender quadrangular tower of red sandstone commemorating the self-sacrifice of some faithful wife. According to the best authenticated tradition, she was the queen of Raja Bihar Mal of Jaipur and the mother of Raja Bhagwan Das, by whom the monument was erected in the year 1570 A.D. It has, as it now stands, a total height of 55 feet and is in four storeys; the exterior is ornamented with rude bas-reliefs of elephants and other devices, but it is in a ruinous condition. The tower was originally of much greater height; but all the upper part was destroyed, it is said, by Aurangzeb. The ugly plaster dome which now surmounts the building was apparently added about the beginning of the present century.

The Jama Masjid.

On rising ground in the very heart of the city stands the Jama Masjid, erected in the year 1661 A.D. by Abd-un-Nabi

Khan, the local governor. An inscription in it seems very clearly to indicate that it was erected on the ruins of a Hindu temple. The founder fought on the side of Dara Shikoh at the battle of Samogarh in 1658. About a week after the defeat he joined Aurangzeb and was immediately appointed *Faujdar* of Etawah. In the following year he was transferred to Sirhind and a few months later to Muttra. Here he remained until May 1668, when he met his death at Sahora, a village in Mahaban, while engaged in quelling a popular disturbance. The mosque has four lofty minarets, and both these and other parts of the building were originally veneered with bright coloured plaster mosaics, of which a few panels still remain. It was greatly injured by an earthquake which took place in 1803;* the gateway was cracked from top to bottom, the upper part of one of the minarets was thrown down, and one of the corner kiosks was destroyed, but the dome was uninjured. It was repaired in 1875 by means of contributions collected by the Sadabad family of Musalmans.

The city. The mosque is the largest and most conspicuous edifice in what is otherwise a purely Hindu city. But all the buildings by which it is now surrounded are of more modern date than itself. It was not planted in the midst of a Hindu population, but the city, as we now see it, has grown up under its shadow. Old Muttra had been so often looted and harried by the Muhammadans that it had practically ceased to exist as a city at all. It was a place of pilgrimage, as it had always been; there were *sarais* for the accommodation of travellers, the ruins of old temples, and a few resident families of Brahmans to act as guides; but otherwise it was a scene of desolation, and on the spot where Muttra now stands there was no town until Abd-un-Nabi founded it. From the mosque as a central point diverge the main thoroughfares, leading respectively towards Brindaban, Dig, Bharatpur and the civil station. They are fine broad streets and have throughout been paved with substantial stone flags brought from the Bharatpur quarries. Many mean tumble-down hovels are allowed to obtrude themselves on the view; but the majority of the buildings that face the thoroughfares are

* Asiatic Annual Register, 1804, p. 57.

of handsome and imposing character. Nearly all of them have been erected during the period of British rule, and in all of them the design is of similar character. The front is of carved stone with a central archway and arcades on both sides let out as shops on the ground floor. Above are projecting balconies in several storeys, supported on corbels, the arches being filled in with the most minute reticulated tracery of an infinite variety of pattern. One of the most noticeable buildings in point of size is the temple of Dwarka Dhis, founded by the Gwalior treasurer, Parikh Ji, in 1815. On the opposite side of the street is the palace of the Rajas of Bharatpur, the lofty and enriched entrance gateway of which was added by Raja Balwant Singh and the magnificent brass doors by his successor, Raja Jaswant Singh. Close by is the mansion of Seth Lakhmi Chand, built at a cost of Rs. 1,00,000. One of the latest architectural works with which the city has been adorned is the temple near the Chhata Bazar built by Deva Chand Bohra and completed in 1871. There are many other temples in the city erected at great cost during the nineteenth century, which it is unnecessary here to specify in detail;* but some of the most recent buildings deserve notice. These are the temple of Madan Mohan, built in 1896 by the Rana of Udaipur at the cost of Rs. 1,00,000; the Flora Hall built in 1893 at a cost of Rs. 40,000, by Mr. W. E. Blackstone of Chicago in memory of his daughter; the *dharmsala* of Seths Duli Chand and Harmukh Rai of Hathras constructed in 1901 at a cost of Rs. 60,000; and the *dharmsala* of Seths Har Dial and Bishan Dial of Muttra completed in 1904 at a cost of some Rs. 70,000. If the new city was ever surrounded by walls, not a vestige of them now remains, though the four principal entrances are still called the Brindaban, Dig, Bharatpur and Holi *darwazas.* The last named is the approach from the civil station, and here a lofty and elaborately sculptured stone arch has been erected over the roadway in accordance with the local design. As the work was commenced at the instance of the late Mr. Bradford Hardinge, for several years collector of the district, it is named in his honour the Hardinge gate. After his death it was surmounted

* A list is given in Growse's *Mathura*, pp. 165 foll.

by a cupola, intended at some future time to receive a clock: the whole work cost nearly Rs. 14,000.

Modern institutions.

In the outskirts of the city, near the *Kans-ka Tila* and adjoining the old munsif's court, are the dispensaries for males and females. The high school, which lies near the river on the road leading from the city to the Sadr Bazar, is a large building, and was opened by Sir William Muir on January 21st, 1870: it was erected at a cost of Rs. 13,000, out of which the Government granted Rs. 8,000; the remainder was contributed by private subscriptions or the municipality. There are numerous other educational institutions in the city. The middle vernacular school is accommodated in the building on the old fort already mentioned; there is also an Anglo-vernacular school belonging to the American Mission at the Flora Hall in the heart of the city; a municipal primary school for boys in the Sadr Bazar, and Government primary schools for girls at Samighat and Matagali. There are 13 other schools aided by the municipality and some twenty private schools or *pathshalas*; among the latter the best known are Salig Ram's *pathshala*, Kali Charan's *pathshala*, Bhajan Lal's *pathshala*, and the St. John's Mission school. The police-station is a large building outside the city on the Bharatpur road.

Sadr Bazar.

The Sadr Bazar forms a small town by itself, entirely distinct from the city. There is a fair proportion of brick houses in it, but a great many are built of mud; and the only place of note within or near it is the Jumna Bagh. This is a large walled garden, the property of the Seths, and contains two very handsome *chhatris* or cenotaphs, in memory of Parikh Ji, the founder of the family, and Mani Ram, his successor. The latter, which was built in 1837 A.D., is of exceedingly beautiful and elaborate design; perhaps the most perfect specimen ever executed of the reticulated stone tracery for which Muttra is famous. The adjoining garden has a small house and enclosed courtyard on the bank of the river, and, in the centre, an obelisk of white stone raised on a very high and substantial plinth of the same material with the following inscription: "Erected to the memory of Robert Sutherland, Colonel in Maharaj Daulat Rao Scindia's service, who departed this life on the 28th July 1804, aged 36 years. Also

in remembrance of his son, C. P. Sutherland (a very promising youth), who died at Hindia on the 14th October 1801, aged three years." Colonel Sutherland was the officer whom DuBoigne, on his retirement in 1795, left in command of the brigade stationed at Muttra. In 1798 after Perron had become Daulat Rao's commander-in-chief, Sutherland was discharged for intriguing with the other Maratha chiefs; but not long after he recovered his post through the interest of his father-in-law, Colonel John Hessing. In 1803 Sutherland, like the other British officers in Sindhia's service, received a pension from the Government, but he lived only one year to enjoy it.

The civil station and cantonments

The cantonments immediately adjoin the Sadr Bazar on the south, the residential bungalows stretching right up to it, and the Roman Catholic and Anglican churches, which have already been described, being situated close by. The cavalry barracks lie further to the west on either side of the main road to Agra and are spread out over an extensive tract of ground, stretching from the Cawnpore-Achnera railway as far as the Damdama. Immediately beyond the latter lies the collector's court-house, built in 1861, the new tahsili, the new munsif's court, the jail, and the Muttra museum with the large open space that forms the cavalry parade ground, in the rear. On the opposite side of the road lie the public gardens, the inspection bungalow belonging to the Public Works department, and the sessions judge's new court-house; while between these and the cantonments lies the civil station. South of the civil station, on both sides of the road to Agra and to Mahaban, are the long stretches of open ground that form the military grass farm. What is now the Muttra museum is a handsome building with a carved front in the Muttra style, close to the Agra road. It was commenced by Mr. Thornhill, magistrate of the district before and at the time of the Mutiny, who raised the money for the purpose by public subscription, intending to make it a rest-house for native gentlemen of rank, whenever they had occasion to visit headquarters. After an expenditure of Rs. 30,000 the work was interrupted by the Mutiny. His successor Mr. Best added to the building in various ways, which did not improve it, and after him it was abandoned to utter neglect, having obtained the nick-name of

"Thornhill's folly." In 1874 the idea of converting it into a museum received the support of Sir John Strachey, and the building was subsequently completed by various additions at a cost of nearly Rs. 14,000. In it are now accommodated a large number of sculptures and fragments of antiquarian interest which have been dug up at Muttra.

Population.

Muttra is seventeenth on the list of the cities of the province, and in 1901 had a total population, including that of the cantonments, of 60,042 persons, 27,924 of whom were females. Population has fluctuated to some extent, there having been 59,281 inhabitants in 1872, 57,724 in 1881, and 61,195 in 1891. Classified according to religion there were in the municipality alone 44,374 Hindus, 12,034 Musalmans, 394 Christians, 196 Jains, 60 Sikhs, 50 Aryas and six Parsis. Among the Hindus, Brahmans were numerically the strongest caste, numbering 8,253 persons; and after them came Chamars, 6,054; Banias, 5,947; Koris, 3,559; Rajputs, 1,975; Malis, 1,415; Kayasths, 1,356; Ahirs, 1,283; Kumhars, 1,117; and Sonars, 1,060. Among Musalmans Sheikhs predominate, numbering 5,412 persons; and are followed by Pathans, 2,098; and Bhangis, 1,251. The occupations of the people are diverse. At the last census in 1901, 31·4 per cent. were found to be engaged in industrial pursuits. This comprises a very large class and includes all those employed in the preparation and supply of material substances, 37 per cent.; workers in textile fabrics and dress, 22 per cent.; and workers in metals and precious stones, 10 per cent. Next come those who follow a professional career and make up 13·5 per cent. of the whole population; and they are followed by general labourers, 12·5 per cent.; those engaged in personal services, 12·4 per cent.; and agriculturists, 12·2 per cent. The commercial population accounted for 7·7 per cent. of the whole; 6·9 per cent. had means of subsistence independent of occupation and 3·4 per cent. were in Government service. The chief industry of Muttra is stone-carving some account of which, as also of the manufacture of paper and brass idols, has already been given in Chapter II. The chief imports into the city according to the octroi returns are food, grains, sugar, *ghi*, animals for slaughter, oil-seeds, cloth, chemicals, drugs, spices and metals. Most of

these are probably locally consumed, but a considerable quantity of cotton and grain comes into the city only to be exported, usually without breaking bulk. The business done in country produce is increasing, but it cannot as yet be considered great for a city of the size of Muttra. The opening of the Nagda railway will probably exercise some effect on the trade of the city.

Municipality.

Muttra was first constituted a municipality in 1866. The municipal board, as now established under Act I of 1900, consist of 17 members, 13 of whom, including the chairman, are elected while four are appointed. The income of the board is raised chiefly by an octroi-tax on imports and is expended on conservancy, lighting, education and public works. Details have already been given in Chapter IV, and the income and expenditure year by year from 1891 onwards will be found in the appendix.* The octroi limits include the cantonments and a share in the proceeds of the tax is paid to the cantonment committee. The work of secretary is performed by a paid servant of the board. The health of the city is generally good and the sanitary condition of the town is favourable. Drinking water is obtained from the Jumna as well as from wells, both inside and outside the city; the well water, however, is often brackish. The sewage of the city is at present collected in cess-tanks built in several quarters for the purpose and then carried by carts to the outskirts of the city where it is trenched.

MUTTRA *Tahsil.*

This, the headquarters tahsil, forms the south-western subdivision of the district and lies between the parallels of 27°14′ and 27°39′N. and 77°20′ and 77°51′E. The Chhata tahsil lies on the north; tahsils Mat and Mahaban on the east, being separated from Muttra by the river Jumna; on the south is the Kiraoli tahsil of the Agra district; and on the west the boundary marches with the independent state of Bharatpur. The tahsil is symmetrical in shape, but is broader in the northern part than in the southern; its total length is 29 miles and its average breadth is about 12 miles. Muttra possesses one completely

* Appendix, table XVI.

isolated village—Phulwara—surrounded by Bharatpur territory; and there are six villages belonging to that state surrounded by land of the Muttra tahsil; these are Bariya, Umri, Bad, Bhainsa, Shamspur and Dharampur.

The tahsil is a gently sloping plain. The only elevation worthy of notice in it is the Giriraj or Annakut hill at Gobardhan, a rocky eminence running north-east and south-west, parallel to the Bharatpur ranges and celebrated in the mythological legends of the Hindus. The hill is about five miles long and stands about a hundred feet above the plain at its southern end, while at the northern end it is little more than a heap of stones. It is covered with very scanty vegetation, rises abruptly out of the plain, and exercises but little influence on the character of the soil within a few hundred yards even of its base. *Khadar* or low alluvial soil, ravines, and sandy downs are found along the Jumna, as in Mahaban, and the effects of the river on the soil are manifest for a distance of about three miles inland. At Koila, near Bad, is a horse-shoe depression surrounded by low raviny ground on a level with the general surface of the country; but from the line where the Jumna ceases to exert its influence up to a line where the soil visibly changes for the worse as the Bharatpur ranges of hills are approached, the whole of the tahsil is one flat, uniform plain without a single river or stream to diversify its surface. The soil is for the most part a firm *piliya* or light loam, with here and there veins of *bhur* and an odd hillock of *puth*. Except in the ill-defined line of drainage known as the western depression, the *tarai* or low-lying inundated area is insignificant. The Agra canal runs down the whole length of the tahsil from north to south and in connection with it several drainage cuts have been made, which have already been described in Chapter I. These have relieved the tracts watered by the canal of waterlogging and have to a certain extent diversified the face of the country. The area of the tahsil varies to some extent from year to year owing to changes in the course of the Jumna; but for the five years ending in 1907 the total area was returned on an average at 253,072 acres. Of this 18,255 acres or 7·21 per cent. were recorded barren; but only 2,196 acres or less than one per cent. were barren waste unfit for

cultivation, the remainder being occupied by sites, roads, buildings and the like. The culturable land out of cultivation amounted to 52,705 acres or 20·82 per cent. of the total area of the tahsil, old fallow accounting for 28,653 and new fallow for 16,584 acres. The cultivated area for the same period averaged 182,112 acres or 71·96 per cent. of the whole, a lower proportion than that of any other tahsil in the district. On the other hand 70,487 acres or 38·71 per cent. of this were on an average irrigated—the proportion being the highest in the district. There are no marshes or tanks in the tahsil and the area watered from "other sources" is necessarily very restricted; and 73·62 per cent. of the irrigation is now carried on from the canal. Muttra tahsil has benefited more than any other from the construction of the canal. Before this was built the average depth of water from the surface was some 50 feet, and it was a matter of considerable expense to sink a well, more especially as the sandiness of the sub-soil generally necessitated the construction of a masonry cylinder. At the present time however the water level varies from 30 to 40 feet in the tracts which are unaffected by the canal and is lowest in the centre of the tahsil where it reaches 60 feet. The average area watered from wells is 18,515 acres or 26·26 per cent. of the irrigated area. The *kharif* is the principal harvest and averages 116,861 acres as against 83,787 acres sown in the *rabi*, while the area twice cropped within the year amounts to 19,243 acres or 10·56 per cent. of the net cultivation. The principal crops grown in the autumn are *juar* and cotton, alone or in combination with *arhar;* after this comes *bajra*, alone or similarly combined, and *guar*, while small areas are under maize and *moth*. In the spring 36·57 per cent. of the harvest is occupied by barley or barley intermixed with gram, 27·36 per cent. by gram alone, and 25·24 per cent. by wheat; while the last named crop, in combination either with barley or with gram, covers an additional 4·81 per cent.

Cultivation is up to the general standard of the district, and the weed *baisuri* is almost unknown. The chief cultivating castes are Jats, Rajputs, Brahmans, Chamars and Muhammadans. The Jats are just as skilful and industrious as their

brethren in the Doab parganas; but the others are far inferior to them. In 1907-08 proprietors as such held 16·69 per cent. of the cultivated area, occupancy and exproprietary tenants 25·11 per cent. and tenants-at-will 56·69 per cent.; the small remainder being rent-free. Muttra contains 227 villages, at present divided into 781 *mahals*. Of the latter, 250, representing 36·36 per cent. of the area, are in the hands of single *zamindars*, and 197 or 17·02 per cent. are held in joint *zamindari*. Of the remainder 96 or 6·32 per cent. are held in perfect and 137 or 22·77 per cent. in imperfect *pattidari* tenure; while 23 or 4·51 per cent. are *bhaiyachara*. The number of *pattidari* estates is the smallest of any tahsil in the district; on the other hand no less than 77 *mahals* or 12·99 per cent. are held revenue-free, while one belongs to the Government. Jats, here as elsewhere, own the largest area, their proprietary possessions extending over 41,358 acres. Next come Brahmans, 37,366; Rajputs, 32,607; and Banias, 17,692 acres. Smaller areas are held by Gosains, Musalmans, Kayasths, Khattris, Gujars, Ahirs and Lodhas. The largest landholder is the temple of Rangji at Brindaban, whose endowment includes seven whole villages and portions of six others assessed to a revenue demand of Rs. 31,319. The Lala Babu estate comprises two whole villages and parts of two others with a demand of Rs. 10,250; Seth Bhikh Chand of Muttra owns two whole villages and parts of nine others with a revenue of Rs. 10,143; and Babu Kalyan Singh of Muttra pays Rs. 8,548 on one whole village and parts of eleven others. Two villages belong to the *purohit* of the Chattarbhuj temple at Muttra, paying a revenue of Rs. 6,931; the Raja of Awa holds five more with a demand of Rs. 12,704; and Muhammad Mohsin Khan of Karahri possesses portions of seven villages assessed to Rs. 4,220.

In 1881 the tahsil had a population of 220,307 persons, and since that time the total has steadily increased. At the following enumeration of 1891 the number had risen to 234,914, while at the last census in 1901 there were 246,521 inhabitants, of whom 113,997 were females. The average density is 623 persons to the square mile—the highest in the district; but the rate is swollen by the inclusion of a large city population.

Classified according to religions, there were 214,349 Hindus, 30,556 Musalmans, 848 Christians, 504 Jains, 183 Aryas, 74 Sikhs, four Parsis and three Brahmo Samajists. Brahmans are the numerically strongest Hindu caste, numbering 43,426 persons, while after them come Chamars, 36,142; Rajputs, 22,457; Banias, 18,000; and Jats, 13,784. Other castes with over 2,000 members apiece are Kolis, Bairagis, Jogis, Gadariyas, Gujars, Barhais, Nais, Kumkars, Kahars, Ahirs, Kayasths, Kachhis, Bhangis, Malis, Dhobis, Sonars and Darzis. The chief Muhammadan subdivisions are Sheikhs, Bhangis, Pathans, converted Rajputs, Saiyids and Faqirs. The tahsil is mainly agricultural in character, though Muttra is a commercial and industrial centre of growing importance, especially in regard to the cotton trade. The number of those engaged in personal services is also large owing to the presence of a large city population; and there is also a large number of graziers.

There are six towns in the tahsil. These comprise the two municipalities of Muttra and Brindaban, the cantonment of Muttra, and the Act XX towns of Gobardhan, Sonkh and Farah. Besides these there are several places of some size and importance. Ol, Aring, and Jait possess police stations; Radhakund is a famous place of pilgrimage; and Magorra, Nainupatti, Bachhgaon, Jhundawai, Parson, Phondar and Beri possess over two thousand inhabitants each. Lists of the markets, fairs, schools and post-offices will be found in the appendix.

Muttra tahsil is admirably supplied with means of communication. The Agra-Dehli Chord railway traverses the whole tahsil from south to north; and the Nagda-Muttra railway from west to east; and closely parallel to the former runs the Cawnpore-Achnera railway on the metre-gauge system as far as Muttra city. There is also a branch of the latter which connects Muttra and Brindaban. Following the alignment of the Agra-Dehli Chord railway runs the metalled provincial road from Agra to Dehli, while other metalled roads run to Bharatpur, Dig and Hathras. A small metalled approach road connects the town of Farah with the Parkham station on the Cawnpore-Achnera railway; and the stations of Bad and Farah in the Agra-Dehli Chord railway with the metalled road from Agra to

Muttra. Unmetalled roads connect Muttra with Sonkh, and Sonkh with Gobardhan and Sahar. The Jumna river is bridged for the Cawnpore-Achnera railway at Muttra city, and the bridge is also used for cart and passenger traffic; while elsewhere the passage of the river is effected by means of ferries. A list of these is given in the appendix; the most important are those at Brindaban on the road to Mat and at Gokulghat on the road to Mahaban.

In the days of Akbar the present tahsil of Muttra was divided among the *mahals* of Mangotla, Ol, Mathura, Maholi and Sahar. To the Jats is attributed the destruction of Ol and the creation of the pargana of Farah, and the division of Mangotla into the two parganas of Sonkh and Sonsa. From Sahar and a few villages of Sonkh was formed late in the 18th century the pargana of Gobardhan, which was created as a *waqf* for Raza Quli Beg by Najaf Khan. The whole tract formed part of the territories ceded to the East India Company by Daulat Rao Sindhia in 1803. Sonkh and Sonsa were at first made over to the Raja of Bharatpur, and Gobardhan was granted free of assessment to Kunwar Lachhman Singh, a younger son of Raja Ranjit Singh of Bharatpur, the rest of the pargana, lying outside pargana Farah, being formed into a distinct pargana called Aring. Next Sonkh and Sonsa were resumed in 1805 and made over to Sindhia as a *jagir* for his wife and daughter, only to be finally resumed three years later and annexed, like Farah, to the district of Agra. Gobardhan was annexed to Agra in 1826. On the formation of the new district of Muttra in 1832, all these parganas, except Farah, together with Sahar, Shergarh and Kosi were transferred to it. The whole at first constituted one tahsil with the headquarters at Sahar, where the tahsildar resided. The home pargana, however, was administered by a *peshkar* in independent charge, who held his office in the civil station. In 1838 Sahar was detached and, along with Shergarh, made into a separate tahsil, while the rest of the tract was formed into a second tahsil with the headquarters at Aring. Thirty years later, or in 1867, the headquarters were removed from Aring to Muttra and the *peshkar's* establishment at the latter place was broken up. The last change

was made in October 1st, 1878 when 84 villages from the Farah tahsil of the Agra district were incorporated in the Muttra tahsil.

At the present day the tahsil constitutes a revenue and criminal subdivision, the charge of which is usually entrusted to the senior joint or assistant magistrate on the district staff. In police matters the jurisdiction is divided between the police stations of Muttra, Sadr Bazar, Brindaban, Jait, Aring, Gobardhan, Sonkh, Farah and Ol.

NAINU PATTI, *Tahsil* MUTTRA.

A large *mauza* lying in 27°25′N. and 77°30′E., close to the unmetalled road from Muttra to Sonkh, at a distance of 14 miles from the former and two miles north from the latter place. The village consists of eleven distinct *mahals*, Arazi Shamilat, Daupura, Jangali Bari, Khilu, Saida and *nagaras* Bhau, Bhunchha, Chauthaiya, Ghaniya, Kalan and Kanku. Ten of these were formed by the sons and relations of the original Jat proprietor Nainu, while Arazi Shamilat has been formed out of some land which was held *muafi* by a Bairagi and was subsequently resumed. The Jats were preceded by Kirars. The area of the united township is 3,238 acres and it is assessed to a revenue demand of Rs. 4,470. The *zamindars* are for the most part Jats, but a considerable area has passed to Pandit Shimbhu Nath, a Kashmiri Brahman. The population in 1901 amounted to 2,798 persons, of whom 2,753 were Hindus and 45 Muhammadans, Jats being the predominant Hindu caste.

NANDGAON, *Tahsil* CHHATA.

The village of Nandgaon lies at the foot of the same hill on which Barsana is situated, in 27°43′N. and 77°23′E. The distance between the two places is only five miles; but Nandgaon is 29 miles north-west of Muttra and eight miles west from Chhata. It is the reputed home of Krishna's foster-father, Nanda, and on the brow of the hill which overlooks the village is the spacious temple of Nand Rae Ji. The temple, though large, has no architectural merit and apparently only dates from the middle of last century. Its reputed founder is one Rup Singh, a

Sinsinwar Jat. It consists of an open nave, with choir and sacrarium beyond, the latter being flanked on either side by a *rasoi* and a *sej-mahal,* that is a cooking and sleeping apartment, and has two towers or *sikharas.* It stands in the centre of a paved courtyard, surrounded by a lofty wall with corner kiosks, which command an extensive view. The village, which clusters at the foot and on the slope of the rock, contains a few handsome houses, the most noticeable being one erected by Rup Ram of Barsana. There are small temples dedicated to Narsinha, Gopinath, Nritya Gopal, Girdhari, Nanda Nandan, Radha Mohan and Manasa Devi; and one on a larger scale, standing in a courtyard of its own, half-way up the hill, which bears the title of Jasoda Nandan, and is much in the same style and apparently of the same date as the temple of Nand Rae, or perhaps a little older. A flight of 114 broad steps, constructed of well-wrought stone from the Bharatpur quarries, leads from the level of the plain up to the steep and narrow street which terminates at the main entrance of the great temple. This staircase was made at the cost of Babu Gaur Prasad of Calcutta in the year 1818 A.D. At the foot of the hill is a large unfinished square with a range of stone buildings on one side for the reception of pilgrims and dealers, and at the back an extensive garden, the property of the Raja of Bharatpur. A little beyond this is the sacred lake called Pan Sarovar, a fine large street of water with masonry *ghats* on all its sides, the work of one of the Rajas of Burdwan. This is one of the four lakes of highest repute in Braj; the others being the Chandra Sarovar at Parsoli, near Gobardhan; the Prem Sarovar at Ghazipur, near Barsana; and the Man Sarovar at Arua, in Mat tahsil. The Pan Sarovar is supposed to be the pool where Krishna used to drive the cows to water (*pani*). Near the village is a *kadamb* grove, called *Udho-ji-ka kyar,* and, according to popular belief, there are within the limits of Nandgaon no less than 56 sacred lakes or *kunds,* though it is admitted that all of them are not readily visible.

The total area of the village of Nandgaon is 5,243 acres, and the proprietary right was transferred in 1811 A.D. to the Lala Babu by the then *zamindars.* The population, which in 1881

numbered 3,253 persons, rose to 4,368 in 1901; of this total 4,212 were Hindus and 156 were Musalmans. Jats are the predominant Hindu caste. Nandgaon contains an upper primary school, attended by some 25 boys. The Village Sanitation Act (U. P. Act II of 1892) is in force in the village.

NAUGAWAN, *Tahsil* SADABAD.

This village which is also called Naugama lies in 27°26′N. and 78°0′E. close to the metalled road from Muttra to Sadabad: it is 21 miles distant from the former and three miles distant from the latter place. Naugawan is a large village and has an area of 3,480 acres, assessed to a revenue of Rs. 8,545. The population in 1901 numbered 3,927 souls, of whom 3,652 were Hindus, 250 Muhammadans and 25 of other religions. The village was founded by three Jats named Dhani, Pachauri and Adu; and is still owned for the most part by their descendants. There is a primary school in the village, and market is held every Monday and Thursday.

NAUGAWAN, *Tahsil* CHHATA.

This village is situated nearly midway between Jait and Shergarh, on the unmetalled road which connects those places. It lies in 27°42′N. and 77°38′E., at a distance of 17 miles from Muttra. The village has now an area of 3,515 acres and is assessed to a revenue of Rs. 5,467; but in former days it was considered a part of Taroli, until it was separated by those of the *zamindars* who adopted the faith of Islam. The present proprietor is Babu Kalyan Singh Bhargava, but the predominant caste in the village is that of Malkhanas. In 1901 the population of the place numbered 2,690 persons, 1,900 being Musalmans.

NIMGAON, *Tahsil* MAHABAN.

This village lies in 27°39′N. and 77°50′E., in the extreme north of Mahaban tahsil. It is 15 miles distant from both Muttra and Mahaban. Nimgaon has an area of 6,100 acres and is assessed to a demand of Rs. 5,622. It was founded by Jats from Aira Khera, and Jats are still the principal caste both inhabiting and owning the village. The population increased

from 2,449 persons in 1881 to 2,644 in 1901; of the latter number 2,446 were Hindus and 198 were Muhammadans. The place contains a primary school.

NOHJHIL, *Tahsil* MAT.

The village of Nohjhil lies in 27°51′N. and 77°40′E., at a distance of 30 miles from Muttra and 18 miles from Mat; with the latter it is connected by an unmetalled road. The village derives the latter part of its name from the large lake, supposed to have been an old bed of the Jumna, of which a description has been given in Chapter I; while the first portion is the Arabic form of the name of the patriarch which in English is ordinarily written Noah. The centre of the site is occupied by an extensive mud fort, built about the year 1740 by Thakur Devi Singh, an officer of the Bharatpur Rajas. It is now in ruins, but its crumbling bastions command a fine view of the *jhil* that spreads beneath it. Until the year 1860, Nohjhil was the headquarters of a separate tahsil now incorporated in Mat; and in 1826 the *tahsili* was built within the enclosure of this fort. The buildings were subsequently, at the abolition of the tahsil, converted into a police station. In the same locality is a lofty tower built in 1836 for the purposes of the trigonometrical survey. Outside the village is a Muhammadan *makbara* or tomb, called the *dargah* of Makhdum Sheikh Sahib Shah Hasan Ghori, traditionally ascribed to a Dor Raja of Kol who flourished in the sixteenth century. The buildings are now in a dilapidated condition, but include a covered colonnade of twenty pillars which has been constructed out of the wreck of a Hindu or Buddhist temple. The pillars are exceptional in two respects; first, as being all of uniform design, an anomaly in Hindu architecture; secondly, as being, though of fair height, each cut out of a single block of stone. The saint's *urs* or fair is held on the fourteenth day of the month Ramazan, and his tomb is visited by some of the people in the neighbourhood every Thursday evening.

The original proprietors of Nohjhil were Chauhan Rajputs who were expelled in the thirteenth century by some Jats from Narwari near Tappal, and others from Jartauli near Khair, in the

Aligarh district; these Jats afterwards acquired the name of Nohwar. In the seventeenth century some Biluchis were stationed here by the emperor of Dehli, for the express purpose of overawing the Jats; but their occupation did not last above 80 years. On June 4th, 1857, the Nohwar Jats of Nohjhil with their kinsmen from Musmina and Parsoli attacked the fort and plundered all the inhabitants, except the Brahmans. The *lumbardar*, Ghaus Muhammad, was killed, and all the Government officials fled to the village of Thera, where the Malkhana *zamindars* gave them shelter. At the time of the Mutiny four and a quarter *biswas* of alluvial land, called the *lana*, were in the possession of the rebel Umrao Bahadur; these were confiscated and given to Seth Lakhmi Chand.

The population of Nohjhil has increased of late years; in 1881 it numbered 2,675 persons, and in 1901 had risen to 2,827. Of this number 1,946 were Hindus, 875 Musalmans and six of other religions. The village contains a police station, pound, a post-office and primary school. A weekly market is held on Fridays. The total area is 3,163 acres and the revenue demand Rs. 5,481. The *zamindars* are a mixed community of Brahmans, Musalmans and Banias, and part of the estate forms a portion of the endowment of the Dwarka Dhis temple at Muttra.

OL, *Tahsil* MUTTRA.

Ol is situated in 27°18′N. and 77°38′E., and is distant 16 miles in a direct line south from Muttra. It is connected with Farah, eight miles to the east, by an unmetalled road. The place is an old one, by tradition as old as Krishna, and, from the days of Akbar till the time of the Jat supremacy under Suraj Mal, it gave its name to a *mahal* or pargana. The population increased from 3,123 persons in 1881 to 4,253 persons in 1901. Of the latter number 2,385 were Hindus and 1,868 were Muhammadans, Sheikhs being the predominant caste or subdivision. Ol contains a police station, pound, primary school and post-office. The village has a total area of 3,312 acres and is assessed to a demand of Rs. 4,516, the *zamindars* being Sheikhs, Saiyids and Brahmans.

PACHAWAR, *Tahsil* MAHABAN.

This is a large agricultural village in the centre of the tahsil about four miles east of the metalled road from Raya to Baldeo. It lies in 27°28′N. and 77°51′E., at a distance of 12 miles from Muttra and seven miles from Mahaban. The village has an area of 3,347 acres, and was founded by one Bijai Singh, a Bharangar Jat from Anaundha, after whose two sons, Bali and Dhian, the two *thoks*, into which the village is divided, are named. Jats are the chief inhabitants of the village but the proprietary rights have passed for the most part to Brahmans and Banias, the revenue payable being Rs. 8,347. In 1901 the population numbered 4,242 souls, 3,986 being Hindus, 191 Musalmans and 65 persons of other religions. Pachawar has a primary school and market is held every Sunday, when traffic is carried on in cattle and agricultural produce.

PAIGAON, *Tahsil* CHHATA.

Paigaon lies exactly half-way between Shergarh and Kosi on the unmetalled road which connects these two places. It is situated in 27°47′N. and 77°33′E., and is distant 24 miles from Muttra and four miles north-north-east from Chhata. The village has an area of 3,578 acres and is held in *bhaiyachara* tenure by a large community of Jats, the revenue demand being Rs. 5,845. The population in 1881 numbered 2,010 souls, but in 1901 the number of inhabitants had increased to 2,952, of whom 2,857 were Hindus, 91 Muhammadans and four of other religions. The village contains a small aided school and the principal Hindu caste is that of Jats. Here too is a large tract of woodland known as Paiban, with a pond called Paibankund, where a small fair called the Barasi Naga Ji is held on the seventh day of the dark half of *Kuar*. The pilgrims, about 1,000 in number, are fed by the *mahant* of the temple of Chattarbhuj.

PANIGAON, *Tahsil* MAHABAN.

This village lies six miles north of Muttra in a direct line on the east bank of the Jumna and is distant some eight miles from the district headquarters by road. It lies in 27°34′N. and 77°44′E., in the *khadar* or alluvial land of the Jumna, which is still flooded in the rains and must have been at no very distant

date an old bed of the river. The village occupies an area of 3,892 acres, but the greater part of this is covered by an extensive wood of *babul*, *rionj* and *chhonkar* trees, and the revenue demand is only Rs. 1,120. The village is the property of the Raja of Bharatpur and contains a small temple built by Mohani, the Rani of Suraj Mal, and a large but shallow lake, which dries up in the hot weather, known as the Man Sarovar. On the banks of this lake is a small hermitage, prettily situated in the remains of an old *bagh* said to have been planted by a Raja of Ballabhgarh, to whom is also ascribed a *chhatri* with a ribbed stone roof. The population of the village has fallen from 2,074 persons in 1881 to 1,813 in 1901. Hindus number 1,506 and Muhammadans 307, Brahmans being the predominant Hindu caste. There is a school in the place.

PARKHAM, *Tahsil* MUTTRA.

This small village lies in 27°17′N. and 77°43′E., 17 miles south of Muttra. It is only noticeable as the site of a railway station on the Cawnpore-Achnera railway which is connected by a road with the Agra-Muttra road. The population, including that of the railway station, in 1901 numbered 806 persons, of whom 687 were Hindus, 110 Musalmans and nine of other religions. The prevailing Hindu caste is that of Chamars. The area of the village is 840 acres and the revenue demand Rs. 796, the *zamindars* being Kashmiri Brahmans and Musalmans. Parkham contains a small aided school and a small fair is held in honour of Jakhaiya every Sunday in the month of *Magh*. Here was discovered in 1882 a colossal statue of a man, seven feet in height and two feet broad across the shoulders, made of grey sandstone and bearing an inscription of the Asoka period.* It is the oldest of all the remains discovered in the Muttra district and is now in the Muttra museum.

PARSON, *Tahsil* MUTTRA.

Parson lies in 27°34′N. and 77°25′E., at a distance of 18 miles east-north-east from Muttra and seven miles north-east

* Cunningham, *Arch. Rep.*, Vol. XX, pp. 39—41.

from Gobardhan. The name of the village seems to be derived from a large tank inside the remains of a *kadamb* grove which is still called Parasuram kund. In the village is an old shrine with the title of Radha Rawan, and on a small *khera* or mound towards Mahroli are some massive slabs of stone and sculptured fragments called Balbhadr. The village has an area of 3,964 acres and is held revenue free by Raja Madan Singh of Kishangarh. It was granted to his ancestor, Raja Baradh Singh, in 1788 A.D. by Madho Rao Sindhia for the maintenance of a pilgrim house at Brindaban. The Raja also holds nearly all the *zamindari* which he purchased at auction in 1844. The population of the place in 1901 numbered 2,540 persons, of whom all but 90 were Hindus. The predominant Hindu caste is that of Ahivasis, who formerly owned the village. These people were in days gone-by engaged in the salt trade, and Parson like other Ahivasi villages is characterised by a large number of masonry houses. There is an aided school in the village, the name of which is sometimes written Palson.

PHALEN, *Tahsil* CHHATA.

This village is situated in 27°48′N. and 77°30′E., at a distance of only four miles from Kosi and 28 miles from Muttra. It has a total area of 5,293 acres and is owned by a large community of Jats, who pay a revenue demand of Rs. 8,500. In 1901 there were 3,711 inhabitants in the place, compared with 3,420 in 1881. Of the whole number 3,438 were Hindus, 215 were Musalmans and 58 were of other religions, mainly Jains. The village contains an aided school and has a weekly market on Mondays; while every year at the time of the *Holi*, on the full moon of *Phalgun*, a special fair called the *Mela Prahlad Ji* is held, of which a description has been given in Chapter III.

PHONDAR, *Tahsil* MUTTRA.

Phondar is a large agricultural village in 27°22′N. and 77°34′E., distant 17 miles south-west from Muttra, lying close to the Bharatpur border. It has an area of 3,361 acres and is assessed to a revenue of Rs. 5,490, the proprietors being Jats, Brahmans and Marwaris. In 1901 the population had

increased to 2,333 persons, 2,272 being Hindus and 61 Musalmans, the prevailing Hindu caste being that of Jats of the Kuntel *got*. The village was confiscated from its Jat owners at the Mutiny and conferred on Chaudhri Daulat Singh of Ral, but it was eventually restored to the old proprietors. There are about 20 *bighas* of woodland, called the *kadamb khandi*, with a pond, from the flowering lotuses in which the village is supposed to derive its name. Round the old *khera* which is still inhabited there are a number of wells at work, the water being nearer the surface and more plentiful than elsewhere in the village owing to a substratum of sand. The village has as many as nineteen hamlets.

RADHAKUND, *Tahsil* MUTTRA.

Radhakund is situated 16 miles west of Muttra in 27° 32′N. and 77°28′E. It is the next village to Gobardhan, and the Kusum Sarovar lake and the cenotaph of Suraj Mal, described in connection with Gobardhan, lie on the borders of the village. Radha-kund is occasionally called Sri-kund (*i.e.*, Holy-well) and has grown up on the margin of the sacred pond from which the locality derives its name. It is said when Krishna had slain the demon Arishta, who had ravaged the country in the form of a bull, he felt that some guilt attached to him in consequence of the deed, since everything with the form and figure of a cow should be accounted sacred. So he summoned to the spot all the sacred streams of Braj and bade them pour their holy waters into two deep reservoirs prepared for the occasion. There he bathed and was washed clean of the pollution he had incurred. Every year, it is believed, the holy spirits reassemble at the scene of this mystic baptism on the eighth day of the dark fortnight of *Kartik*. A large fair is held on the day, and the devout pilgrim who plunges beneath the water of these tanks acquires as much religious merit as if he had made a pilgrimage to each of the sacred places. The two lakes, called respectively Krishan-kund and Radha-kund after Krishna and his favourite mistress, are faced on all sides with stone *ghats*, and only parted from each other by a broad terrace of the same material. This was the work of Babu

Krishan Chandra Sen, better known as the Lala Babu, who completed the work in 1817 A.D., at the cost of a lakh of rupees. The town which has grown up in the vicinity is crowded with temples and rest-houses, but none of them are of any antiquity or special architectural merit. The population of Radha-kund in 1901 numbered 2,776 souls, of whom 2,661 were Hindus and 114 Musalmans. The area of the village is 2,819 acres and the revenue demand is Rs. 3,905, the *zamindars* being the Seth's temple at Brindaban and the Raja of Awa. There is a small school in the village, and a post-office.

Kesarjit Singh *alias* Tambu Singh and Gopal Singh, political *detėnus* of the Manipur State reside here under the surveillance of the police at Gobardhan.

RAL, *Tahsil* MUTTRA.

The village of Ral is situated nine miles north-west of Muttra on the banks of the Sahar canal distributary, in 27°34′N. and 77°35′E. It is connected by an unmetalled road both with Jait and Aring. Ral is said to derive its name from having been the scene of one of Krishna's many battles *(rar)*, and it has a total area of 5,132 acres. The original proprietors were Rajputs, who sold their rights to Gosain Kesonand, the priest of the Sringarbat temple at Brindaban, from whom the estate was purchased by Raja Prithvi Singh of Awa. It is now owned by Raja Balwant Singh of Awa at a revenue demand of Rs. 5,467. The population of Ral has increased from 2,033, the number in 1881, to 2,489 in 1901, Hindus accounting for 2,434 of the total and the remainder being Musalmans. The numerically strongest Hindu caste is still that of Rajputs, and the principal resident in the place was formerly Chaudhri Daulat Singh, a descendant of the old family who owned the village. Under the Marathas the family is said to have enjoyed the *chaudhrayat* of 307 villages, and at the time of the Mutiny Daulat Singh was the only honorary magistrate in the district. His good services then were rewarded by a donation of Rs. 7,000 and a grant of 43 villages; but the latter were resumed six months later. In a garden outside the town are three *chhatris* in honour of his ancestors, one of whom, Debi Singh by name, built the large

mud fort which still exists. Ral contains a cattle-pound and a primary school, and market is held every Monday. There are two extensive tracts of woodland in the village covering about 900 *bighas;* and half-way between Ral and Bathri is a deserted site called Basra Khera, held in much honour by the Ahivasis, who bring their children to it when their hair is to be cut for the first time. There are fragments of a sculptured doorway and a curious group of three seated female figures, each with a child at her feet, in her lap and in her arms.

RASULPUR, *Tahsil* MUTTRA.

Rasulpur is situated close to the Bharatpur border, on the metalled road from Muttra to Bharatpur, in 27°20′N. and 77°35′E. It is distant 14 miles from the district headquarters. The village is owned by a community of Jats, who are the predominant Hindu caste in it, has a total area of 1,383 acres, and is assessed to a demand of Rs. 1,702. The population, however, only numbers 718 persons, 26 of these being Musalmans, and the village is only noticeable as being the site of a pound and post-office. The police station was abolished in 1909. There is a masonry tank and a *dharmsala* in the village, and on the village hill there is an *idgah,* the pillars of which are the spoil of an ancient Hindu temple which is said to have stood a mile away. They resemble the pillars in the Chhatthi Palna at Mahaban and are probably of the same date.

RAYA, *Tahsil* MAHABAN.

The town of Raya is situated on the metalled road to Hathras, in 27°33′N. and 77°48′E. It is distant eight miles both from Muttra and Mahaban; and has a station on the Cawnpore-Achnera railway. It derives its name from one Rae Sen who is regarded as the ancestor of all the Jats of the Godha *pal* or clan. There is an old mud fort ascribed originally to one Jamsher Beg, but rebuilt in the time of Thakur Daya Ram of Hathras. The town has no arable land of its own but is merely a township, the most prominent residents of which are a Bania family, whose masonry houses are the most conspicuous buildings in the place. Raya has been administered under Act XX of

1856 since the year 1859. The average income under the *chaukidari* assessment is Rs. 765 which is expended in the maintenance of extra police, a small conservancy staff and in works of improvement in the town. Section 34 of the Police Act (V of 1861) is also in force. Raya is a busy market town, whose trade has been fostered by the railway; and it contains a police station, pound, post-office and a middle vernacular school with a primary branch. Market is held on Mondays and Fridays. The population of the place was 2,752 persons in 1881: this figure rose to 3,179 in 1891, but fell to 2,831 in 1901. Of this number 2,016 were Hindus and 815 were Musalmans.

The Mat branch of the canal passes about a mile to the west of the town, and there is an inspection bungalow situated on it, close to the main road.

The Village Sanitation Act (U. P. Act II of 1892) is in force in the town.

SADABAD, *Tahsil* SADABAD.

The chief town of the tahsil lies on the banks of a small stream called the Jhirna or Karwan *nadi*, in 27°26′N. and 78°3′E. It lies 24 miles east-south-east of Muttra at the junction of four important metalled roads. Of these one runs straight to Muttra, another to the Jalesar road railway station on the East Indian railway, while the remaining two connect the place with the towns of Agra and Aligarh. Sadabad is hardly more than a considerable village. It was founded by the Wazir Sadullah Khan—the minister of the emperor Shahjahan who died in 1655 A.D.; and was the capital of the district between the years 1828 and 1832. The most conspicuous object in the town is the tahsili, a square fort-like structure with battlemented walls which stands on the site of an old fort ascribed to Gosain Himmat Bahadur. There is in the main street a moderate sized temple, but the most noticeable building in the place is the mosque erected by Kunwar Irshad Ali Khan near his private residence. There are two other small mosques, one built by a former tahsildar called Ahmad Ali Khan, and the other ascribed to the Wazir from whom the place takes its name. The oldest temples are two in honour of Mahadeva, one of Hanuman, and

a fourth founded by Daulat Rao Sindhia. Immediately opposite the road that branches off to Jalesar is an inspection house belonging to the Public Works department; and about half a mile from the town on the Agra side is a large and commodious bungalow belonging to the Musalman family of whom some account has been given in Chapter III. Sadabad contains a police station, pound, middle vernacular school and post-office. Market is held on Tuesdays and Saturdays. The town has been administered under Act XX of 1856 since the year 1859. The *chaukidari* assessment, which is levied in the usual way, yields an income of some Rs. 960 and is expended on police, conservancy and works of simple improvement. The population has considerably increased of late years. The inhabitants numbered 3,286 in 1881; and this number rose to 3,546 in 1891. In 1901 the population was returned at 4,091 persons, of whom 1,924 were females. Classified according to religion there were 2,354 Hindus, 1,594 Musalmans and 143 others.

In the Mutiny Sadabad was attacked by the Jats, and seven lives were lost before they were repulsed. A Thakur of Hathras, by name Samant Singh, who led the defence, subsequently received the grant of a village in Aligarh, while two of the Jat ringleaders, Zalim and Deo Karan of Kursanda, were hanged.

The Village Sanitation Act (U. P. Act II of 1892) is in force in the town.

SADABAD *Tahsil.*

Sadabad tahsil is the easternmost tahsil of the district and lies between the parallels of 27°16′ and 27°31′N. and 77°53′ and 78°13′E. It is bounded on the north by the district of Aligarh, on the east by that of Etah, on the south by Agra, and on the west by tahsil Mahaban of the Muttra district; and has an average length of 19 miles from east to west and an average breadth of 10 miles from north to south. In shape it is a rough quadrilateral figure of symmetrical shape and outline.

The tahsil is divided into two portions by the Jhirna or Karwan river, the portion lying to the east being known in former days as the pargana of Sahpau, and that to the west of

the stream being the pargana of Sadabad proper. The tahsil touches the Jumna river, on the Mahaban boundary, in the extreme south-west, where two villages, Mirhaoli and Mandaur, partake of the raviny character of the country bordering on that river; but apart from this the only physical feature in the tract is the Karwan river. The valley of this stream is of considerable depth and breadth in the rainy season owing to the rapidity of the current and the large volume of water which passes down it; but at other times of the year there is but little flow in it except when it is being used as a canal escape. The centre of the valley of the river is occupied by the deep but narrow bed of the stream, whilst on both sides of the bed alluvial belts of cultivated land generally occur. This alluvial tract is connected with the level uplands above by a sloping down, intersected by a few small ravines. These slopes, on account of the denuded character of the soil, are either used as pasture land or are occasionally sown with inferior autumn crops. But when once this belt is passed the land is exceptionally level and uniform. *Jhils* and marshes are very rare, and there is very little *usar*. The prevailing soil is the light and easily worked loam known as *piliya*, interspersed here and there with patches of *bhur* or sand, which however bear but a small proportion to the whole area. Such *usar* as there is is found in the east of the tahsil; and in the same direction, in and around depressions, the soil is stiffer and more argillaceous. There are a few patches of waste covered with scrub jungle and occasionally *dhak* trees; but the weed *baisuri* is rife and has at times much interfered with cultivation.

As the tahsil is practically untouched by any large river which shifts its bed, its total area hardly changes from year to year, and is returned as 115,209 acres or 180 square miles. Of this only 6,909 acres or 5·99 per cent. are classed as barren, while the culturable land out of cultivation amounts to only 9,821 acres or 8·52 per cent., the latter being the smallest proportion among the tahsils of the district. The area under cultivation reaches a correspondingly high figure and for the five years ending in 1907 averaged 97,479 acres or no less than 84·6 per cent. of the whole tahsil. Sadabad is now watered by the tails of three distributaries from the Mat branch extension canal; but even before these were

constructed irrigation had always been highly developed in it. Nor does canal irrigation so far appear to have had any other effect than that of changing the method of irrigation. In 1903, before the canal was opened, there were 36,128 acres watered and the quinquennial average from 1903 to 1907 is only 36,558 acres or 37·50 per cent. of the cultivation. Canals do not touch the portion of the tahsil lying east of the Karwan river and there the irrigated area is still entirely served by wells, which account for 91·27 per cent. of the total irrigation of the tahsil. At the same time Sadabad has suffered severely during the droughts of the last 13 years; and the water level, which in 1875 was reckoned to be only 30 feet below the surface, has now sunk in places to as much as 60 feet; while the quality of the water has become generally more brackish. The *kharif* is the principal harvest and averages 62,258 acres as against 42,837 acres sown in the *rabi*, the area cropped more than once in the year being 8,389 acres or 8·61 per cent. of the net cultivation. The chief crops grown in the autumn are *juar*, cotton and *bajra*, either alone or in combination with *arhar*, while smaller areas are devoted to *guar* and maize. Barley, alone or combined with gram, is the principal spring crop, occupying 45·43 per cent. of the total area sown in that harvest; and after it comes wheat, 35·42 per cent., and wheat intermixed with gram or barley, 10·94 per cent.

The distinguishing peculiarity in the character of the cultivation of Sadabad is its all-round excellence. The small pargana of Sahpau is a common ground on which the great agricultural castes of Rajputs, Ahirs and Jats meet in nearly equal numbers; but whereas in Jalesar on the east Jats are almost unrepresented, in pargana Sadabad on the west they occupy the most prominent position of all. To them is due the excellence of the cultivation; and the other chief cultivating castes are Brahmans, Rajputs, Chamars and Musalmans. In 1907-08 proprietors as such held 16·83 per cent., exproprietary and occupancy tenants 27·57 per cent., and tenants-at-will 54·80 per cent., of the total holdings area, the small remainder being rent-free. Sadabad contains 130 villages, at present divided into 367 *mahals*. Of the latter, 79, representing 16·80 per cent. of the whole area, are in the hands

of single landholders, and 41 or 6·83 per cent. are held in joint *zamindari* tenure. There are 84 estates or 22·19 per cent. of the tahsil in which the perfect *pattidari* tenure prevails, 114 or 38·49 per cent. in which the tenure is imperfect *pattidari*, and 48 or 15·67 per cent. which are *bhaiyachara*. Only one estate is revenue-free. The proprietors are chiefly Jats, 31,162 acres; Brahmans, 27,152 acres; Banias, 14,097 acres; Musalmans, 14,012 acres; and Rajputs, 10,585 acres. The largest proprietors are Kunwar Latafat Ali Khan and Kunwar Itimad Ali Khan of Sadabad, who between them own six whole villages and portions of 13 others, assessed to a revenue demand of Rs. 24,900. The other large landholders are men of the trading and money-lending classes, the chief among them being Lalas Kundan Singh, Keshri Singh, Sita Ram and Kausal Kishor.

In 1881 the tahsil had a population of 108,305 persons; but the number fell to 102,103 at the following enumeration in 1891. At the last census in 1901 there were 108,886 inhabitants, of whom 50,018 were women. The average density is 605 persons to the square mile which is considerably above the district average and exceeds that of all tahsils except Muttra, where the rate is swollen by the inclusion of the large city population. Classified according to religions, there were 98,507 Hindus, 9,327 Musalmans, 604 Jains, 382 Christians and 66 Aryas. Chamars are the predominant Hindu caste, while after them come Jats, 14,267; Rajputs, 13,202; Banias, 10,914; and Brahmans, 9,979. Other castes with over two thousand members apiece are Kolis, Gadariyas, Barhais, Nais, Ahirs and Kayasths. Over one-third of the Rajputs belong to the Jaiswar clan, while the bulk of the remainder are Chauhans and Gahlots. The chief Muhammadan subdivisions are Telis, Bhishtis, converted Rajputs, Faqirs, Bhangis, Sheikhs and Pathans, but in no single case do their numbers exceed two thousand. The tahsil is entirely agricultural in character, practically the whole population being dependent on agriculture or the trade in agricultural produce for its livelihood. There is no industrial place in the tahsil and no manufactures of importance are carried on in it.

There are two towns, Sadabad, the headquarters, and Sahpau both of which are administered under Act XX of 1856; but

besides these there are few places of any size or importance. Kursanda, a village containing a large number of hamlets, has a local population of 6,663 persons and is an old market town. Bisawar is another large village and market town, while Gutahra, Tasigau, Naugawan, and Jarau all possess over two thousand inhabitants. Lists of the markets, fairs, schools and post-offices of the tahsil are given in the appendix. Sadabad is well supplied with means of communication. The metalled road from Muttra to Jalesar road station runs across it from west to east, and the Dehli-Aligarh section of the grand trunk road passes at right angles to this from north to south. Unmetalled roads run from Sadabad to Raya, Muttra to Naugaon, and Baldeo to Kanjauli. The East Indian railway passes through the extreme east of the tahsil and has a station within its limits, known as the Jalesar road station.

In the days of Akbar the present tahsil of Sadabad was comprised in the *mahals* of Mahaban, Khandauli and Jalesar. About 1652 A.D., 200 villages were withdrawn from Jalesar by order of Sadullah Khan, Wazir of the emperor Shahjahan, and with the addition of 80 villages from Mahaban and seven from Khandauli were formed into a new pargana, in the centre of which a town was built and called Sadabad after its founder. It is not known when Sahpau was separated from it to become a distinct subdivision; but before the cession both Sahpau and Sadabad were held in *jaidad* by General DuBoigne for the maintenance of his brigade of troops. After the cession the two parganas were first placed under the collector of Etawah and in 1804 were attached to the then newly formed district of Aligarh. In 1815 they formed part of the sub-collectorate of Sadabad; but in the following year, while Sadabad remained subordinate to the collector of Aligarh, Sahpau was transferred with parganas Firozabad and Khandauli to Agra. The new Sadabad district was formed in 1824 and then Sahpau was included in it; and the pargana passed in 1832 to the new district of Muttra.

At the present day Sadabad constitutes a revenue and criminal subdivision in the charge of a full-powered officer on the district staff. In police matters the jurisdiction is divided between the police stations of Sadabad, Sahpau and Baldeo.

SAHAR, *Tahsil* CHHATA.

The town of Sahar is situated in 27°38′N. and 77°30′E., at a distance of 21 miles from Muttra. Unmetalled roads connect it with Chhata, Gobardhan and Jait; and close to it flows the Agra canal. The village has an area of 4,235 acres and is owned by a community of Brahmans, the revenue demand being Rs. 4,416. At the beginning of the eighteenth century Sahar was a place of considerable importance under the Jats, being the favourite residence of Thakur Badan Singh, the father of Suraj Mal. The handsome house which he built for himself is now in ruins, and the large masonry tank which adjoins it was left unfinished at his death and has never since been completed. From 1838 to 1857 Sahar was the headquarters of the tahsil of Chhata, the tahsil offices being located in Thakur Badan Singh's residence; but at the Mutiny they were removed to Chhata where they have ever since remained. In the town are several old houses with carved stone gateways of some architectural pretensions; and the two tanks known as Mahesar-kund and Manik Daswala-kund. When Mr. Growse was collector of Muttra a dispute took place between the Hindus and Musalmans of the place regarding the possession of a site on which they wished to erect, the one a temple and the other a mosque. It appeared, however, that there had originally been a Hindu temple on the site which the Muhammadans had thrown down, building a mosque over it. This too had fallen and the ground had for some years remained unoccupied. The case, when brought into court, having been decided in favour of the Hindus, they commenced the erection of a shrine on the spot. In digging the foundations the remains of an old temple were unearthed and rescued by Mr. Growse. They consisted of ten large pillars and pilasters in very good preservation and elegantly carved with foliage and arabesques, and also a number of mutilated capitals and bases. Two of the shafts bore inscriptions of the date *sambat* 1128 or 1072 A.D.

For some years Sahar was administered under the provisions of Act XX of 1856, but the Act was subsequently withdrawn. The population in 1881 numbered 2,776 souls and this had increased to 3,180 in 1901. There were in that year 2,222 Hindus,

951 Musalmans and seven persons of other religions in the place, the predominant Hindu caste being that of Brahmans. At the present time the village contains a third class police station, cattle-pound, primary school and post-office. Market is held every Wednesday.

SAHORA, *Tahsil* MAHABAN.

This village lies in 27°30′N. and 77°46′E., at a distance of between five and six miles from Muttra and Mahaban. It has a total area of 2,640 acres and is assessed to a revenue demand of Rs. 7,448, the *zamindars* being Brahmans of whom the chief is Bohra Gajadhar Singh. The original owners were Jats, and at the Mutiny they attacked the *patwari* and killed Khushi Ram, one of the tahsil *chaprasis*, for which the share of Ram Sukh, the ringleader, was confiscated. In 1901 the population of the place numbered 2,305 souls, of whom 2,204 were Hindus and 101 were Muhammadans. The village contains a school and a market is held every Tuesday and Wednesday. Sahora takes its name from a temple of Sahori Devi, and is the reputed site of the battle between Abd-un-Nabi, governor of Muttra in 1668 A.D., and some Jat rebels under one Kokila, in which Abd-un-Nabi lost his life.

SAHPAU, *Tahsil* SADABAD.

The town of Sahpau is situated in 27°26′N. and 78°9′E., a little off the metalled road to the Jalesar road railway station on the East Indian railway. It is distant 31 miles from Muttra and seven miles from Sadabad. The town is picturesquely situated with a large number of groves around it. The *zamindars* are Gahlot Rajputs, who trace their descent from Chitor and say that at one time they had as many as 52 villages in this neighbourhood. There is a considerable number of Banias in the place, who are either Baraseni Vaishnavas or Jaiswar Saraogis: the latter say they came from Chitor with the Rajputs. They have a modern temple dedicated to Nem Nath, where a festival is held in the month of *Bhadon*. It stands immediately under the site of the old fort, which is well-raised and covers an area of 13 *bighas*. The fort has yielded a large supply of massive

slabs of block *kankar*, which have served as materials for the construction of the basement storey of several of the houses in the bazar. Some late Jaini sculptures have been exhumed on the spot, and one of the most characteristic was removed by Mr. Growse to the Muttra museum. Outside the town, near an old indigo factory, is a raised terrace, sacred to Bhadra Kali Mata: on the top of it are placed numbers of late Jaini figures. A buffalo is here offered in sacrifice at the *Dasahra* festival. In a field by itself outside the town is a large square domed building which commemorates the self-immolation of a Rajput widow. Sahpau has been administered under Act XX of 1856 since the year 1859. It has an annual income of some Rs. 790, which is raised by the usual tax, and is expended in the maintenance of extra police, a small conservancy staff, and simple works of improvement in the town. The population has fluctuated: in 1881 it numbered 3,623 persons. This figure fell to 3,431 in 1891, and in 1901 rose again to 3,611. Of this total 2,935 were Hindus, 385 Musalmans and 291 of other religions, chiefly Jains. The town contains a police station, pound, post-office, and both a boys' and a girls' school. Market is held on Sundays and Wednesdays.

The Village Sanitation Act (U. P. Act II of 1892) is in force in the town.

SEHI, *Tahsil* CHHATA.

This large village lies in 27°40′N. and 77°40′E., between the unmetalled Jait-Shergarh road and the Jumna river, at a distance of 16 miles north of Muttra and eight miles south-east from Chhata. The total area of the village is 4,795 acres and it is assessed to a revenue demand of Rs. 3,986. It is the centre of a clan of Rajputs who call themselves Bachhal from the Bachhban grove in the village. The Bachhban, however, is now only a grove in name and is accounted one of the hamlets of the town. In it is the temple of Bihari Ji, to which the Bachhals resort, the Gosains, who serve it, being accounted the Gurus of the whole community. A great part of the area of the village consists of broken ground and ravines and in addition to Bachhban there are four other hamlets, called respectively Odhuta,

Garh, Devipura and Chhota Hazara. The old *khera* bears the name of Indrauli and is said to have been at one time the site of a large and populous town. It was certainly once of much greater extent than now; but there are no ancient remains nor traces of large buildings. It is still, however, a fairly well-to-do place, most of the houses in the bazar being of masonry construction and a few of them partly faced with carved stone. In the village are two small temples and outside it a semi-Muhammadan shrine, erected about 1860 by a Chamar named Khumani. In it are held two annual fairs on the day of the full moon in *Baisakh* and *Kartik;* these are attended equally by Hindus and Muhammadans and of the two ministers at the shrine one is a Brahman and the other a Musalman *faqir*. There is also a mosque which was built by two Pathans, Qasim Khan and Alam Khan of Panipat, who had a *jagir* of 24 villages, 12 here and 12 about Sonkh. The population of Sehi in 1901 numbered 2,186 souls, of whom 2,038 were Hindus and 148 Musalmans. Rajputs are the predominant Hindu caste; and the village forms part of the endowment of the Rangji temple at Brindaban.

SHAHPUR, *Tahsil* CHHATA.

Shahpur lies in 27°54′N. and 77°32′E.; it is situated on the right bank of the Jumna, 36 miles north-north-west of Muttra and nine miles north-east of Kosi, with which it is connected by an unmetalled road. The village was founded towards the middle of the 16th century, in the reign either of Sher Shah or Salim Shah, by an officer of the court known as Mir Ji, of Biluch extraction, who called it Shahpur in honour of his royal master. The tomb of the founder exists not far from the river bank on the road to Chaundras. It is a square building of red sandstone, surmounted by a dome and divided on each side into three bays by pillars and bracket arches of purely Hindu design. On the other side of the village, by the road to Bukharari, is another tomb in memory of Lashkar Khan, a grandson of the village founder; it is solidly constructed of brick and mortar, but quite plain and of ordinary design. Nearly opposite is the hamlet of Chauki with the remains of a fort erected by

Nawab Ashraf Khan and Arif Khan, upon whom Shahpur with other villages, yielding an annual revenue of Rs. 28,000, were conferred as a *jagir* for life by Lord Lake. There is a double circuit of mud walls with bastions and two gateways of masonry defended by outworks and in the inner court a set of brick buildings now fallen into ruin. This was the ordinary residence of the Nawab, and it was during his lifetime that Shahpur enjoyed a brief spell of prosperity as a populous and important town. It would seem that the fort was not entirely the work of Ashraf Khan, but had been originally constructed some years earlier by Agha Haidar, a local governor under the Marathas, who also planted the adjoining grove of trees. Under the Jats Shahpur was the head of a pargana.

The village has continued to the present day in the hands of Mir Ji's descendants, to one of whom, Fazil Muhammad, Shahpur is indebted for the large *bagh* of trees which makes the place one of the most agreeable camping-grounds in the district. In the village are three mosques, but all are small, as the Muhammadan population, though considerable, consists largely of Qassabs. A weekly market is held on Mondays. Shahpur contains a small school aided by the district board, and in 1901 had a population of 2,390 persons; of this number 874 were Hindus and 1,516 were Musalmans.

There is a ferry over the river at Shahpur, which is annually leased by the district board for some Rs. 100.

SHERGARH, *Tahsil* CHHATA.

Shergarh stands on the right bank of the Jumna, in 27°47′N. and 77°38′E. It is 22 miles distant from Muttra and eight miles distant from Chhata, with which it is connected by an unmetalled road. The town derives its name from a large fort, now in ruins, built by the emperor Sher Shah. The Jumna once washed the foot of the walls, and must have given the fort a distinguished appearance; but it is now more than a mile distant. The original *zamindars* were Pathans; but nearly the whole estate passed by purchase to Seth Gobind Das of Muttra. His successor sold the property to a resident Bania named Munna Lal, between whom and the Pathans there is now

a continual feud. At the time of the Mutiny, considerable alarm was caused to the townspeople by the Gujars of the neighbouring villages, whose estates were afterwards confiscated and conferred on Raja Gobind Singh of Hathras. These Gujars are still turbulent, and the Shergarh police circle is the worst as regards cattle theft in the district.

Shergarh has been administered under Act XX of 1856 only since the year 1891. It derives an average income of some Rs. 825 from the *chaukidari* assessment. The population has fluctuated but is lower now than it was in 1872, when it numbered 5,305 persons. In 1881 the number had fallen to 4,712 and in 1891 to 4,415. At the last enumeration in 1901 there were 4,629 inhabitants, of whom 2,808 were Hindus, 1,735 Musalmans, and 86 of other religions. Shergarh contains a police station, pound, post-office, and middle vernacular school. A market is held every Thursday.

Besides the direct road to Chhata, other unmetalled roads lead from Shergarh to Jait and Kosi, on the west of the Jumna, and to Nohjhil across the river on the east. There is a ferry where the latter crosses the river, which is let yearly at an average sum of Rs. 700 by the district board.

The Village Sanitation Act (U. P. Act II of 1892) is in force in the town.

SONAI, *Tahsil* MAHABAN.

Sonai is a township on the road from Muttra to Hathras, in 27°34′N. and 77°54′E., which, like its neighbour Raya, finds no place in the revenue records, being there represented by eight independent villages, namely Thok Bindavani, Thok Gyan, Thok Kamal (better known as Khojna), Thok Saru, Thok Sumera, Bhurari, Nagara Bari and Nagara Jangali. The population of the united township in 1881 was 2,393 persons, and this rose to 3,124 in 1901. Of this number 2,726 were Hindus, 394 Musalmans and four of other religions. A fort built by Begam Umrao Shah in 1772, which in 1808 was held by Thakur Daya Ram of Hathras, was for some years after the cession used as a *tahsili*. But not a vestige now remains of the old buildings which were pulled down, the materials being

used for the construction of a police station. The police station was later replaced by an outpost, and subsequently this too was abolished. Sonai contains a primary school, and markets are held on Sundays and Thursdays. The total area of the villages which compose the township is 2,274 acres and the revenue demand is Rs. 6,422, the *zamindars* being partly Jats and partly Musalmans.

SONKH, *Tahsil* MUTTRA.

The town of Sonkh lies in 27°29′N. and 77°31′E.; it is distant 16 miles from Muttra with which it is connected by an unmetalled road, the road passing on to Kumbher, the capital town of a pargana in Bharatpur territory. It is a thriving and well-to-do place with a large number of brick-built houses and shops, many of them with carved stone fronts. It is said by the Gosains to derive its name from the demon Sankhasur; but according to the local tradition it was first founded in the time of Anang Pal of Delhi, probably by the same Tomar chief who has left other traces of his name at Son, Sonsa and Sonoth. The ancestor of the present community was a Jat by name Ahlad, whose five sons—Asa, Ajal, Purna, Tasiha and Sahjua—divided their estate into as many separate shares, which still bear their names and are to all intents and purposes distinct villages, with the Sonkh bazar as their common centre. The bazar lies immediately under the *khera* on the site of the old fort, of which some crumbling walls and bastions still remain. It was built by a Jat named Hati Singh or Jawahir Singh in the time of Suraj Mal of Bharatpur; but the *khera* itself must be many years older. There are two market places in the bazar; one belonging to the Sahjua and the other to the Purna *zamindars*. The market day for the former is Thursday and for the latter Monday; but a considerable amount of business is transacted every day of the week.

Under the Jat rule, Sonkh was the head of a *taluqa*. About a mile away, just across the Bharatpur border, at a place called Gunsara, is a fine masonry tank. This was the work of Rani Lakshmi, the consort of Raja Randhir Singh, who also built the

beautiful *kunj* which bears her name on the banks of the Jumna at Brindaban. Where the road branches off to Gobardhan is a temple of Mahadeva with a masonry tank of considerable depth beside it. The avenue of trees between Sonkh and Gobardhan is a fine one and was almost entirely planted by a *bairagi* called Saligram.

Sonkh has been administered under Act XX of 1856 since the year 1859. It has an average annual income of Rs. 645, which is raised by the usual *chaukidari* assessment, and expended on the maintenance of extra police, a small conservancy staff, and in simple works of improvement within the town. The population has increased of late years. In 1881 the inhabitants numbered 4,126 persons; and though the number fell to 4,085 in 1891, it rose again to 4,579 in 1901. Of the whole number 3,780 were Hindus, 787 Musalmans and 12 of other religions. The town contains a police station, pound, post- office and school.

The Village Sanitation Act (U. P. Act II of 1892) is in force.

SURIR, *Tahsil* MAT.

The village of Surir is situated in the centre of the Mat tahsil, not far from the left bank of the Jumna, in 27°46′N. and 77°44′E. It is 22 miles distant from Muttra and 10 miles from Mat, with which it is connected by an unmetalled road. The township, which has an area of 4,728 acres is divided into two *thoks*, called Bija and Kalan, and there are several subordinate hamlets. It is said to have been originally called Sugrivkhera, after the name of one of the different founders; and this explains the original of the present name Surir. The oldest occupants were Kalars, who were expelled by Dhakaras, and these in turn by Raja Jitpal, a Jais Rajput. His posterity still constitute a large part of the population, but have been gradually supplanted in much of the proprietary estate by Banias and Bairagis. In 1901 the population of Surir was returned as 5,093 persons, 4,630 being Hindus, 418 Musalmans and 45 of other religions, chiefly Aryas. It contains a police station, cattle-pound, post-office and primary school; and market is held every Monday in it. Rajputs are the numerically strongest

Hindu caste; and the village is assessed to a revenue demand of Rs. 10,863. At the time of the Mutiny, Lachhman, the *lumbardar*, was arrested with eleven others on the charge (which, however, was not brought home to any of them) of having been concerned in the disturbances that took place at the neighbouring village of Bhadanwara, in which the *zamindar*, Kunwar Dildar Ali Khan, of the Bulandshahr Lalkhani family, was murdered, his wife ravished and a large mansion that he was then building totally wrecked.

TAROLI, *Tahsil* CHHATA.

A large agricultural estate situated a little to the west of the unmetalled road leading from Jait to Shergarh. It is 15 miles north from Muttra, six miles south-east from Chhata, and lies in 27°41′N. and 77°36′E. The area of the village is 4,661 acres and the revenue demand amounts to Rs. 7,076. The original proprietors were the Bachhal Rajputs, who own a large number of villages in this neighbourhood; but it was sold to Dhusars in 1862. Subsequently half was resold in 1867 to Babu Durga Prasad of Brindaban, and the estate was separated into two distinct *mahals*. One now belongs to Narain Das and the other to Babu Kalyan Singh. The population of the village has increased from 2,380 souls in 1881 to 3,750 in 1901, Rajputs being the predominant caste. There were 3,515 Hindu inhabitants, 222 Muhammadans and 13 persons of other religions in the place. Taroli contains a primary school and market is held in the village every Monday. An annual fair is also held here on the day of the full moon in *Kartik* and two preceding days in honour of one Swami Bura Babu, who is supposed to have the power of miraculously curing skin diseases.

TASIGAU, *Tahsil* SADABAD.

This is a large agricultural village in 27°25′N. and 77° 56′E., distant 18 miles from Muttra and six miles from Sadabad. It was founded by a Haga Jat from Susahar, called Adu Pal, and his descendants still own part of the village, the rest having passed into the hands of Brahmans, Banias and other purchasers. The village has an area of 2,354 acres and is assessed to a

demand of Rs. 7,302. It contains a primary school. Jats are the numerically strongest Hindu caste in the place, and of the total population of 2,251 persons Hindus number 2,167, Muhammadans 64, and persons of other religions 20.

USPHAR, *Tahsil* MUTTRA.

A village distant seven miles from Muttra in 27°26′N. and 77°38′E., on the unmetalled road to Sonkh. The village has an area of 1,247 acres and the population in 1901 numbered 2,089 persons, of whom 1,059 were Hindus and 1,030 were Muhammadans. The predominant Hindu caste is that of Kachhwaha Rajputs, the ancestral proprietors of the village; nearly the whole of the proprietary rights, however, have passed into the hands of Babu Narain Das, a Bania. The village contains a primary school and is assessed to a revenue demand of Rs. 2,751.

WAIRNI, *Tahsil* MAHABAN.

Wairni lies a little to the north of the metalled road from Muttra to Sadabad, near the town of Baldeo, in 27°26′N. and 77°51′E. It is distant 11 miles from Muttra and five miles from Mahaban; and is a large village inhabited for the most part by Chamars and Brahmans. The founders of the village were Kalals, who were succeeded by Jats; but the proprietary rights have passed almost wholly into the hands of Bohra Phul Chand. The area of the village is 3,099 acres and it pays a revenue demand of Rs. 6,944. The population has increased from 3,664 persons in 1881 to 4,137 persons in 1901. In the latter year Hindus numbered 3,905 and Musalmans 215, and there were 17 persons of other religions. There is a primary school in the village, and markets for grain and cloth are held every Tuesday and Saturday.

Gazetteer of Muttra.

APPENDIX.

GAZETTEER

OF

MUTTRA.

APPENDIX.

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TABLE I.—*Population by Tahsils*, 1901.

Tahsil.	Total.			Hindus.			Musalmans.			Others.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Muttra	246,521	132,524	113,997	214,349	115,150	99,199	30,556	16,425	14,131	1,616	949	667
Chhata	173,756	91,595	82,161	151,306	79,858	71,448	21,067	10,986	10,081	1,383	751	632
Mat	97,370	51,997	45,373	89,279	47,694	41,585	7,164	3,798	3,366	927	505	422
Mahaban	136,566	74,046	62,520	126,655	68,801	57,854	8,973	4,739	4,234	938	506	432
Sadabad	108,886	58,868	50,018	98,507	53,376	45,131	9,327	4,950	4,377	1,052	542	510
Total ...	763,099	409,030	354,069	680,096	364,879	315,217	77,087	40,898	36,189	5,916	3,253	2,663

TABLE II.—*Population by Thanas*, 1901.

Name of Thana.	Total.			Hindus.			Musalmans.			Others.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Aring	24,453	13,167	11,286	21,878	11,767	10,111	2,544	1,382	1,162	31	18	13
Gobardhan	22,437	11,999	10,438	18,977	10,120	8,857	3,359	1,826	1,533	101	53	48
Rasulpur	9,421	5,040	4,381	8,867	4,745	4,122	536	285	251	18	10	8
Sonkh	17,489	9,374	8,115	16,335	8,763	7,572	1,135	597	538	19	14	5
Barsana	22,509	11,893	10,616	20,775	10,996	9,779	1,726	892	834	8	5	3
Sahar	26,144	13,661	12,483	24,394	12,735	11,659	1,715	903	812	35	23	12
Brindaban	26,935	14,761	12,174	24,964	13,634	11,330	1,751	1,000	751	220	127	93
Jait	24,084	13,014	11,070	22,810	12,325	10,485	1,197	645	552	77	44	33
Muttra	69,115	36,875	32,240	57,239	30,507	26,732	11,441	6,074	5,367	435	294	141
Sadar Bazar	9,693	5,400	4,293	6,390	3,542	2,848	2,746	1,553	1,193	557	305	252
Farah	27,827	15,136	12,691	24,463	13,310	11,153	3,249	1,762	1,487	115	64	51
Ol	20,838	11,102	9,736	17,838	9,582	8,256	2,944	1,492	1,452	56	28	28
Raya	52,783	28,791	23,992	48,717	26,629	22,088	3,693	1,959	1,734	373	203	170
Mat	25,827	14,067	11,760	24,116	13,162	10,954	1,581	831	750	130	74	56
Surir	28,875	15,336	13,539	25,552	13,543	12,009	2,863	1,551	1,312	460	242	218
Nohjhil	44,533	23,590	20,943	41,395	21,941	19,454	2,809	1,466	1,343	329	183	146
Sahpau	31,059	16,623	14,436	28,036	15,023	13,013	2,479	1,325	1,154	544	275	269
Sadabad	71,169	38,575	32,594	64,269	34,925	29,344	6,446	3,410	3,036	454	240	214
Majhoi	12,312	6,573	5,739	9,023	4,831	4,192	3,090	1,638	1,452	199	104	95
Shergarh	18,364	9,847	8,517	15,433	8,280	7,153	2,829	1,513	1,316	102	54	48
Kosi	48,723	25,369	23,354	42,859	22,452	20,407	5,109	2,511	2,598	755	406	349
Chhata	41,655	21,881	19,774	35,020	18,331	16,689	6,359	3,394	2,965	276	156	120
Baldeo	67,814	36,859	30,955	64,121	34,923	29,198	3,098	1,618	1,480	595	318	277
Mahaban	19,040	10,097	8,943	16,625	8,813	7,812	2,388	1,271	1,117	27	13	14
Total	763,099	409,030	354,069	680,096	364,879	315,217	77,087	40,898	36,189	5,916	3,253	2,663

TABLE III.—*Vital statistics.*

Year.	Births.				Deaths.			
	Total.	Males.	Females.	Rate per 1,000.	Total.	Males.	Females.	Rate per 1,000.
1	2	3	4	5	6	7	8	9
1891	24,227	13,052	11,175	33·96	17,842	9,786	8,056	25·01
1892	26,024	14,012	12,012	36·48	21,062	11,501	9,561	29·52
1893	29,486	15,806	13,680	41·33	15,591	8,549	7,042	21·85
1894	31,306	16,677	14,629	43·88	22,954	12,579	10,375	32·17
1895	32,107	17,055	15,052	45·00	18,463	9,971	8,492	25·88
1896	30,928	16,371	14,557	43·35	21,016	11,493	9,523	29·46
1897	25,552	13,659	11,893	35·82	28,494	14,854	13,640	39·94
1898	27,395	14,281	13,114	38·40	21,729	11,585	10,144	30·46
1899	34,761	18,264	16,497	48·72	27,480	14,555	12,925	38·52
1900	25,993	13,558	12,435	*36·43	28,385	15,135	13,250	39·79*
1901	29,787	15,543	14,244	39·03	25,257	13,104	12,153	33·10
1902	32,160	16,897	15,263	42·14	28,778	15,130	13,648	37·71
1903	32,376	16,780	15,596	42·43	29,126	15,403	13,723	38·17
1904	34,291	18,034	16,257	44·93	35,215	17,756	17,459	46·15
1905	25,324	13,259	12,065	33·18	69,448	32,989	36,459	91·01
1906	25,476	13,485	11,991	33·38	25,934	13,439	12,495	33·98
1907	28,510	15,094	13,416	37·36	31,707	16,369	15,338	41·55
1908								
1909								
1910								
1911								
1912								
1913								
1914								
1915								
1916								
1917								
1918								

* The rates from 1891 to 1900 are calculated from the returns of the 1891 census.

TABLE IV.—*Deaths according to cause.*

Year.			Total deaths from—					
			All causes.	Plague.	Cholera.	Small-pox.	Fever.	Bowel complaints.
1			2	3	4	5	6	7
1891	...	...	17,842	...	239	14	15,633	600
1892	...	...	21,062	...	686	38	18.431	584
1893	...	...	15,591	...	49	8	13,747	461
1894	...	..	22,954	...	67	41	20,750	554
1895	...	...	18,463	...	66	33	16,218	565
1896	...	...	21,016	...	330	273	18,205	488
1897	...	...	28,494	...	340	13	26,199	401
1898	...	...	21,729	...	13	2	20,292	247
1899	...	...	27,480	...	7	9	25,604	339
1900	...	...	28,385	...	125	76	25,970	545
1901	...	...	25,257	...	356	3	23,276	198
1902	...	...	28,778	.	403	14	26,409	238
1903	...	...	29,126	1	618	12	26,639	212
1904	...	...	35,215	4,657	63	26	27,533	319
1905	...	...	69,448	*47,974	10	4	18,854	323
1906	...	...	25,934	21	401	78	23,075	375
1907	...	...	31,707	4,572	98	3	24,292	334
1908	...	...						
1909	...	...						
1910	...	...						
1911	...	...						
1912	...	...						
1913	...	...						
1914	...	...						
1915	...	...						
1916	...	...						
1917	...	...						
1918	...	...						

* Includes 176 deaths which occurred in 1905 but were returned in 1906 report.

TABLE V.—*Statistics of cultivation and irrigation*, 1314 fasli.

Pargana and tahsil.	Total area.	Waste.	Culturable.	Cultivated.							Double-cropped.
				Irrigated.					Dry.	Total.	
				Total.	Canals.	Wells.	Tanks.	Other sources.			
1	2	3	4	5	6	7	8	9	10	11	12
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Muttra	253,012	19,077	47,171	69,905	54,556	15,280	...	69	116,859	186,764	12,369
Chhata	260,250	15,847	35,524	75,909	66,306	9,559	...	44	132,970	208,879	17,279
Mat	142,466	10,410	22,320	36,971	22,402	14,506	...	63	72,765	109,736	13,606
Mahaban	153,543	12,138	15,760	44,409	27,587	16,792	...	30	81,236	125,645	11,915
Sadabad	115,209	7,072	8,535	35,517	5,496	29,829	...	192	64,085	99,602	8,217
Total	924,480	64,544	129,310	262,711	176,347	85,966	...	398	467,915	730,626	63,386

TABLE VI.—*Area in acres under the principal crops, Tahsil Muttra.*

Year.	Rabi. Total.	Rabi. Wheat.	Rabi. Barley.	Rabi. Barley and gram.	Rabi. Gram.	Kharif. Total.	Kharif. Juar.	Kharif. Bajra	Kharif. Juar and arhar.	Kharif. Cotton and arhar.	Kharif. Cotton.
Fasli.											
1305	97,096	20,820	13,161	29,663	24,069	116,764	22,948	10,452	33,888	11,026	11,141
1306	92,577	27,340	15,283	15,007	28,236	109,394	21,590	11,898	37,325	8,742	6,511
1307	57,072	19,329	24,821	4,401	1,676	116,516	30,172	11,435	25,564	10,446	14,151
1308	*...	*...	*...	*...	*...	116,317	24,563	12,659	30,024	13,924	12,711
1309	72,844	24,638	20,019	9,059	12,644	124,479	22,946	11,327	33,613	26,520	8,567
1310	78,792	23,370	12,713	14,949	21,716	125,733	26,543	13,353	27,046	24,158	15,412
1311	95,551	23,957	16,246	22,165	24,038	116,401	30,761	10,845	24,893	15,724	13,111
1312	92,266	22,457	15,050	18,377	23,542	117,674	21,198	10,875	22,122	26,418	17,750
1313	77,398	14,918	20,353	6,964	25,616	100,982	31,139	8,303	9,419	13,667	24,552
1314	74,928	21,039	11,346	15,055	19,741	123,513	30,777	11,683	19,580	17,699	24,630
1315											
1316											
1317											
1318											
1319											
1320											
1321											
1322											
1323											
1324											

* No figures available on account of census operations.

Table VI—(continued).—*Area in acres under the principal crops, Tahsil Chhata.*

Year.	Rabi.					Kharif.					
	Total.	Wheat.	Barley.	Barley and gram.	Gram.	Total.	Juar.	Bajra.	Juar and arhar.	Cotton and arhar.	Cotton.
Fasli.											
1305	102,168	13,348	9,842	46,046	25,028	129,312	50,303	13,716	10,063	13,965	18,085
1306	95,012	18,803	16,408	31,101	22,080	129,720	55,185	15,732	12,631	10,097	11,986
1307	59,065	14,889	26,017	5,817	3,810	132,003	52,157	15,140	3,576	9,590	27,833
1308	*...	*...	*...	*	*...	136,158	52,565	18,821	4,702	14,449	23,087
1309	80,028	16,003	20,499	18,013	19,809	135,071	46,067	16,257	10,195	25,628	17,142
1310	89,768	15,393	10,526	35,369	22,628	136,704	46,527	18,636	3,789	22,358	26,712
1311	102,478	19,997	14,330	41,206	20,642	129,490	48,723	16,946	3,869	14,515	21,462
1312	102,444	16,479	13,867	36,660	26,072	131,815	41,080	15,905	4,653	25,297	26,974
1313	94,142	14,493	20,826	18,822	32,540	110,769	37,184	12,785	612	7,869	36,859
1314	86,971	18,192	12,936	30,836	19,670	138,833	46,942	15,255	1,340	13,973	39,988
1315											
1316											
1317											
1318											
1319											
1320											
1321											
1322											
1323											
1324											

* No figures available on account of census operations.

TABLE VI—(continued).—*Area in acres under the principal crops, Tahsil Mat.*

Year.	Rabi.					Kharif.					
	Total.	Wheat.	Barley.	Barley and gram.	Gram.	Total.	Juar.	Bajra.	Juar and arhar.	Cotton and arhar.	Cotton.
Fasli.											
1305	60,184	16,187	6,965	28,981	1,090	55,073	5,670	4,272	20,356	6,334	1,333
1306	56,792	17,337	7,554	24,910	1,431	56,981	4,282	4,300	21,887	5,613	1,636
1307	29,440	6,485	17,688	491	16	60,910	6,389	3,408	16,592	10,182	4,891
1308	*...	*...	*...	*...	*...	61,459	6,344	5,204	19,175	8,011	3,332
1309	52,570	13,940	10,718	18,841	3,440	60,964	4,375	3,471	17,490	13,094	3,309
1310	55,832	14,208	6,324	26,109	1,784	63,638	5,148	4,230	17,590	12,712	4,809
1311	64,673	14,727	8,852	31,210	1,919	57,692	6,991	5,303	20,452	3,973	1,712
1312	61,464	18,389	8,077	24,280	1,038	61,722	4,217	4,108	14,358	15,338	5,395
1313	49,963	9,944	12,513	13,470	4,753	57,471	8,450	3,702	8,168	6,099	15,305
1314	55,128	17,683	6,656	21,677	2,126	67,702	7,787	5,094	12,519	11,236	10,724
1315											
1316											
1317											
1318											
1319											
1320											
1321											
1322											
1323											
1324											

* No figures available on account of census operations.

TABLE VI—(continued).—*Area in acres under the principal crops, Tahsil Mahaban.*

Year.	Rabi.					Kharif.					
	Total.	Wheat.	Barley.	Barley and gram.	Gram.	Total.	Juar.	Bajra.	Juar and arhar.	Cotton and arhar.	Cotton.
Fasli.											
1305	57,647	11,696	8,313	30,371	1,437	75,958	2,833	6,199	33,424	10,951	1,371
1306	59,913	14,814	6,615	30,286	3,234	69,614	1,660	5,343	29,648	12,088	1,352
1307	26,164	4,727	16,742	386	76	77,588	3,583	4,386	27,158	19,681	3,655
1308	*...	*...	*...	*...	*...	77,280	2,949	7,496	30,493	15,910	2,515
1309	48,551	11,022	9,556	18,252	3,066	79,384	1,945	5,423	28,693	22,722	3,102
1310	47,385	11,272	7,528	21,553	1,170	83,120	3,051	6,535	29,279	20,419	4,112
1311	59,477	12,419	7,779	31,340	1,176	74,709	4,126	7,222	34,432	9,367	2,218
1312	64,003	18,230	8,480	26,459	895	74,507	1,664	5,765	21,997	25,299	4,126
1313	55,832	8,833	9,514	16,518	10,876	72,101	5,403	5,698	16,647	13,764	17,407
1314	50,816	15,990	5,839	20,404	2,792	85,977	4,359	7,951	25,576	19,808	10,454
1315											
1316											
1317											
1318											
1319											
1320											
1321											
1322											
1323											
1124											

* No figures available on account of census operations.

TABLE VI—(concluded).—*Area in acres under the principal crops, Tahsil Sadabad.*

Year.	Rabi.					Kharif.					
	Total.	Wheat.	Barley.	Barley and gram.	Gram.	Total.	Juar.	Bajra.	Juar and arhar.	Cotton and arhar.	Cotton.
Fasli.											
1305	48,659	15,911	6,804	17,746	1,116	61,283	1,386	6,283	21,420	11,893	1,503
1306	48,307	18,974	4,152	16,523	1,522	59,315	833	4,527	19,618	14,568	1,852
1307	33,357	10,857	9,722	5,881	631	61,155	1,170	4,107	19,931	17,041	2,472
1308	*...	*...	*...	*...	*...	79,833	1,331	5,634	21,646	15,063	20,181
1309	47,213	16,601	4,722	14,847	2,912	61,887	1,217	4,858	20,273	17,874	2,308
1310	41,130	15,342	5,605	12,216	1,132	64,226	1,064	5,479	20,255	18,463	2,325
1311	47,325	16,958	6,827	16,082	692	59,043	1,575	6,116	22,405	10,462	2,084
1312	47,918	18,458	5,972	15,180	597	60,274	675	4,573	17,723	20,187	2,705
1313	37,739	9,788	5,036	13,027	2,389	60,683	1,625	6,365	16,114	16,379	6,661
1314	40,072	15,335	4,303	13,061	1,029	67,062	1,426	6,806	19,761	18,358	3,987
1315											
1316											
1317											
1318											
1319											
1320											
1321											
1322											
1323											
1324											

* No figures available on account of census operations.

TABLE VII.—*Criminal Justice.*

Year.	Number of persons convicted or bound over in respect of—												Cases under—	
	Offences against public tranquillity (Chapter VIII).	Offences affecting life.	Grievous hurt.	Rape.	Cattle-theft.	Criminal force and assault.	Theft.	Robbery and dakaiti.	Receiving stolen property.	Criminal trespass.	Bad livelihood.	Keeping the peace.	Opium Act.	Excise Act.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1896 ...	89	29	49	3	112	64	301	12	64	138	19	90	...	6
1897 ...	41	13	21	2	116	31	329	45	65	159	43	19	...	1
1898 ...	134	16	26	1	102	36	222	26	49	152	45	34	1	6
1899 ...	92	33	49	2	103	21	283	26	48	176	39	49	10	16
1900 ...	47	27	29	...	162	55	446	57	90	262	106	64	13	5
1901 ...	68	20	18	2	103	34	188	21	71	135	55	38	11	6
1902 ...	44	25	33	...	68	39	224	19	54	138	37	36	5	4
1903 ...	122	18	160	...	20	34	149	5	58	98	29	40	6	4
1904 ...	108	49	145	...	11	37	177	22	51	124	57	69	1	6
1905 ...	88	19	111	1	25	18	168	71	46	129	71	18	3	3
1906 ...	60	16	149	2	36	41	257	34	74	181	83	11	14	4
1907 ...	47	18	149	4	38	26	162	23	64	108	52	14	7	9
1908 ...														
1909 ...														
1910 ...														
1911 ...														
1912 ...														
1913 ...														
1914 ...														
1915 ...														
1916 ...														
1917 ...														

TABLE VIII.—*Cognizable crime.*

Year.	Number of cases investigated by police—			Number of persons—		
	Suo motu.	By orders of Magistrate.	Sent up for trial.	Tried.	Acquitted or discharged.	Convicted.
1	2	3	4	5	6	7
1898	1,843	37	1,279	1,600	342	1,258
1899	1,588	7	1,138	1,484	333	1,151
1900	2,335	7	1,770	2,319	441	1,878
1901	2,316	28	1,681	1,988	251	1,737
1902	1,778	51	1,638	2,020	452	1,568
1903	1,460	58	1,067	1,390	175	1,215
1904	1,673	77	1,036	1,295	106	1,189
1905	1,404	495	933	1,236	190	1,059
1906	2,023	327	1,033	1,335	161	1,174
1907	1,422	86	747	995	150	845
1908						
1909						
1910						
1911						
1912						
1913						
1914						
1915						
1916						
1917						
1918						
1919						
1920						

NOTE.—Columns 2 and 3 should show cases instituted during the year.

TABLE IX.—*Revenue demand at successive settlements.*

Tahsil.	Year of settlement.					
	First triennial, 1805–08.	Second triennial, 1808–11 continued to 1815.	Third quinquennial, 1815–1820.	Fourth under Regulation VII of 1822 or IX of 1833.	Revenue fixed at last settlement 1879.	
	Rs.	Rs.	Rs.	Rs.	Rs.	
Muttra	1,50,569	1,75,732	2,16,957	2,78,955	3,23,295	
Chhata	2,13,981	2,17,292	2,46,730	3,38,655	3,69,973	
Mat	1,36,814	1,84,712	2,14,461	2,41,773	2,81,820	
Mahaban	2,35,750	2,33,716	2,50,929	2,84,656	3,14,287	
Sadabad	2,73,144	2,64,752	2,71,621	2,90,212	3,16,016	
Total ...	10,10,258	10,76,204	12,00,698	14,34,251	16,05,391	

Table X.—*Present demand for revenue and cesses for the year* 1314 fasli.

Pargana and tahsil.	Where included in *Ain-i-Akbari.*	Revenue.	Cesses.	Total.	Incidence per acre— Cultivated.	Incidence per acre— Total.
1	2	3	4	5	6	7
		Rs.	Rs.	Rs.	Rs. a. p.	Rs. a. p.
Muttra	Mangotla, Maholi, Mathura of Sarkar Agra: Sahar of Sarkar Sahar.	2,92,704	34,428	3,27,132	1 8 11	1 2 5
Chhata	Sahar	3,33,917	36,242	3,70,159	1 0 10	1 4 4
Mat	Mahaban of Sahar Agra; Noh of Sarkar Kol	2,61,012	26,460	2,87,472	2 9 11	2 0 3
Mahaban	Mahaban	2,92,871	32,532	3,25,403	2 5 1	1 14 5
Sadabad	Mahaban, Jelasar and Khandauli of Sarkar Agra.	3,05,085	30,535	3,35,620	3 2 7	2 10 3
Total ...	...	14,85,589	1,60,197	16,45,786	2 0 6	1 11 6

Table XI.—*Excise.*

Year.	Receipts from foreign liquors.	Country spirit.		Receipts from *Tari* and *Sendhi*.	Drugs.			Opium.		Total receipts.	Total charges.	Incidence of receipts per 10,000 of population from—			Number of shops for sale of—		
		Receipts.	Consumption in gallons.		Total receipts.	Consumption in maunds of—		Total receipts.	Consumption.			Liquor including *Tari*.	Drugs.	Opium.	Country spirit.	Drugs.	Opium.
						Ganja.	*Charas.*										
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
	Rs.	Rs.	Rs.	Rs.	Rs.	Md. s.	Md. s.	Rs.	Md. s.	Rs.	Rs.	Rs.	Rs.	Rs.			
1890-91...	636	13,712	5,727	...	9,925	Not available...		17,049	34 23	41,833	1,820	201	139	239	40	40	29
1891-92...	753	7,037	248	...	8,500			17,592	35 5	33,892	1,627	109	119	247	39	41	29
1892-93...	736	8,064	6,422	...	8,998	...	21 8	18,565	37 5	36,366	1,357	123	126	260	39	41	30
1893-94...	720	9,654	9,152	...	11,496	1 30	16 35	18,605	34 18	40,477	1,063	337	161	261	41	41	29
1894-95...	608	10,958	10,899	...	11,496	1 21	18 4	19,279	35 24	42,340	382	391	161	270	40	41	29
1895-96...	592	11,572	10,025	...	11,269	2 0	19 4	18,757	35 35	42,190	36	383	157	263	41	41	30
1896-97...	672	10,373	7,130	...	9,641	1 37	18 36	17,230	32 21	37,916	78	306	135	241	41	41	30
1897-98...	624	9,284	8,589	...	9,170	2 28	23 1	17,871	33 25	36,950	31	323	128	249	40	41	25
1898-99...	640	10,516	7,653	...	10,000	3 16	26 17	17,982	33 19	39,139	50	319	184	251	41	41	31
1899-1900	912	9,825	4,315	...	11,500	5 7	20 38	17,171	31 12	39,408	61	264	224	245	41	41	31
1900-01...	832	19,124	5,395	...	16,605	5 33	26 12	18,635	30 5	55,198	2,401	261	218	244	40	42	30
1901-02...	832	20,133	5,771	...	15,272	0 39	18 11	20,389	30 39	56,631	379	274	200	268	40	42	30
1902-03...	944	22,576	6,139	...	17,616	3 20	20 39	21,167	31 39	62,303	740	309	232	279	40	42	30
1903-04...	832	24,355	7,396	...	21,362	2 8	8 25	21,325	32 20	67,878	3,823	331	281	280	40	42	30
1904-05 ..	931	28,952	9,388	...	24,112	2 14	17 2	22,292	34 4	76,291	643	393	317	293	36	42	30
1905-06...	1,228	28,379	8,497	...	23,844	2 20	11 9	21,949	32 13	75,401	622	390	314	289	36	42	31
1906-07...	1,388	32,006	11,394	...	26,171	1 36	16 24	23,119	35 27	82,685	165	439	344	304	36	42	31
1907-08...																	
1908-09...																	
1909-10...																	
1910-11...																	
1911-12...																	
1912-13...																	
1913-14																	
1914-15...																	
1915-16...																	
1916-17...																	

TABLE XII.—*Stamps.*

Year.	Receipts from— Non-judicial.	Court-fee, including copies.	All sources.	Total charges.
1	2	3	4	5
	Rs.	Rs.	Rs.	Rs.
1890-91	30,874	72,977	1,04,236	2,882
1891-92	29,628	74,913	1,05,032	2,988
1892-93	31,619	83,231	1,15,303	4,143
1893-94	30,505	88,259	1,19,201	2,723
1894-95	33,815	84,021	1,18,238	2,528
1895-96	35,290	89,230	1,24,823	2,021
1896-97	42,787	87,655	1,30,773	2,653
1897-98	36,156	92,827	1,30,438	2,733
1898-99	36,497	94,517	1,32,938	3,439
1899-1900	31,415	92,980	1,26,182	2,635
1900-01	38,715	105,706	1,46,147	2,319*
1901-02	32,106	108,727	1,42,531	4,049
1902-03	33,497	105,251	1,40,356	4,480
1903-04	36,089	98,506	1,36,084	4,051
1904-05	33,901	99,983	1,35,414	3,691
1905-06	40,463	97,081	1,38,738	3,673
1906-07	36,858	1,12,201	1,49,287	3,252
1907-08				
1908-09				
1909-10				
1910-11				
1911-12				
1912-13				
1913-14				
1914-15				
1915-16				
1916-17				
1917-18				
1918-19				
1919-20				

* Discount only.

TABLE XIII.—*Income-tax.*

Year.	Total receipts.	Collected by companies.		Profits of companies.		Other sources, Part IV.				Total charges.	Objections under Part IV.	
						Under Rs. 2,000.		Over Rs. 2,000.				
		Assessees.	Tax.	Assessees.	Tax.	Assessees.	Tax.	Assessees.	Tax.		Number filed.	Wholly or partly successful.
1	2	3	4	5	6	7	8	9	10	11	12	13
	Rs.		Rs.		Rs.		Rs.		Rs.	Rs.		
1890-91	50,024	...	...	...	...	Not available			...	1,470	Not available.	
1891-92	49,442	...	...	...	...					1,080		
1892-93	48,513	...	...	...	...	1,951	28,205	137	16,133	1,011		
1893-94	55,737	...	...	...	...	2,032	30,213	165	21,192	834	566	108
1894-95	61,158	...	...	...	...	1,913	30,755	189	25,528	1,557	784	234
1895-96	63,072	...	...	...	...	2,023	31,837	213	26,364	1,419	652	178
1896-97	62,708	...	...	...	...	1,868	30,937	229	26,767	989	633	154
1897-98	63,446	...	...	...	...	1,804	30,962	219	28,047	32	677	168
1898-99	56,278	...	...	...	...	1,822	30,494	206	21,333	305	536	148
1899-1900	54,239	...	...	...	...	1,836	30,171	206	20,225	116	468	117
1900-01	56,043	...	...	...	...	1,759	29,838	218	22,641	317	443	112
1901-02	54,651	...	...	...	...	1,776	29,901	215	20,352	79	352	114
1902-03	53,774	...	...	...	...	Not available.				40	422	110
1903-04	40,291	...	...	...	...	648	16,855	202	19,366	126	263	79
1904-05	39,147	...	...	...	...	665	17,061	214	18,313	...	219	78
1905-06	38,124	...	...	...	...	656	16,942	189	17,201	13	166	61
1906-07	37,438	...	...	...	...	627	16,731	170	16,740	...	208	83
1907-08	37,985	...	...	...	...	643	17,369	173	17,280	62	227	145
1908-09	36,622	...	...	...	...	623	16,653	162	16,190	...	153	99
1909-10												
1910-11												
1911-12												
1912-13												
1913-14												
1914-15												
1915-16												
1916-17												
1917-18												
1918-19												
1919-20												

TABLE XIV—*Income-tax by Tahsils and City over 50,000 (Part IV only).*

Year.	Muttra City.				Tahsil Muttra.				Tahsil Chhata.			
	Under Rs. 2,000.		Over Rs. 2,000.		Under Rs. 2,000.		Over Rs. 2,000.		Under Rs. 2,000.		Over Rs. 2,000.	
	Assessees.	Tax.	Assessees.	Tax.	Assessees.	Tax.	Assessees.	Tax.	Assessees.	Tax.	Assessees.	Tax.
1	2	3	4	5	1	2	3	4	1	2	3	4
		Rs.		Rs.		Rs.		Rs.		Rs.		Rs.
1890-91 ...					734	9,807	55	8,605				
1891-92 ...					689	8,615	54	8,850				
1892-93 ...					832	11,088	57	8,989				
1893-94 ...					1,008	13,111	64	8,175				
1894-95 ...					870	14,277	75	13,997				
1895-96 ...	Separate figures not available: included in Muttra Tahsil.				1,067	12,223	98	5,812	370	6,118	41	3,995
1896-97 ...					926	14,983	113	15,928	380	6,592	48	4,421
1897-98 ...					903	14,919	90	15,810	365	6,369	51	5,034
1898-99 ...					876	13,578	76	9,498	327	5,779	47	4,601
1899-1900 ...					918	14,828	74	9,564	337	5,774	49	4,487
1900-01 ...					818	13,625	74	9,824	338	5,875	60	5,690
1901-02 ...					812	13,512	71	7,947	349	6,056	59	5,418
1902-03 ...					832	13,695	68	7,238	338	5,942	56	5,540
1903-04 ...	110	3,470	84	6,446	291	7,482	65	7,790	120	3,408	53	4,979
1904-05 ...	100	2,870	92	5,329	292	7,417	69	6,323	131	3,748	50	4,787
1905-06 ...	114	2,964	80	5,502	291	7,360	63	6,331	119	3,397	48	4,610
1906-07 ...	110	3,435	86	6,379	279	7,380	72	7,621	117	3,250	39	4,023
1907-08 ...	143	4,377	52	5,472	126	2,888	21	2,446	117	3,250	40	4,030
1908-09 ...	134	3,629	49	5,570	122	3,279	24	2,036	107	2,959	36	3,731
1909-10 ...												
1910-11 ...												
1911-12 ...												
1912-13 ...												
1913-14 ...												
1914-15 ...												
1915-16 ...												
1916-17 ...												
1917-18 ...												
1918-19 ...												
1919-20 ...												

TABLE XIV—(concld.)—*Income-tax by Tahsils (Part IV only).*

Year.	Tahsil Mat.				Tahsil Mahaban.				Tahsil Sadabad.			
	Under Rs. 2,000.		Over Rs. 2,000		Under Rs. 2,000.		Over Rs. 2,000.		Under Rs. 2,000.		Over Rs. 2,000.	
	Assessees.	Tax.	Assessees.	Tax.	Assessees.	Tax.	Assessees.	Tax.	Assessees.	Tax.	Assessees.	Tax.
1	2	3	4	5	2	3	4	5	2	3	4	5
		Rs		Rs		Rs.		Rs.		Rs.		Rs.
1890-91 ...					288	4,265	21	2,217	291	4,306	21	2,226
1891-92 ...					301	4,441	18	1,849	261	3,923	20	1,730
1892-93 ...					300	4,478	20	2,056	260	3,966	18	1,599
1893-94 ...					297	4,472	20	2,857	259	3,970	20	1,777
1894-95 ...					285	4,241	21	3,660	238	3,874	21	2,025
1895-96 ...					278	4,247	22	3,167	248	3,928	23	2,130
1896-97 ..					263	4,047	23	3,263	232	3,753	26	2,286
1897-98 ...					245	4,247	26	3,382	226	3,659	26	2,218
1898-99 ..	150	2,708	30	2,339	257	4,001	28	2,804	226	3,636	27	2,351
1899-1900	154	2,803	29	2,154	247	4,864	26	2,916	226	3,664	26	2.335
1900-01 ..	150	2,835	28	2,419	240	4,153	29	2,433	213	3,349	27	2,275
1901-02 ...	155	2,835	27	2,068	251	4,265	33	2,778	211	3,233	25	2,142
1902-03 ...	171	3,047	26	1,971	257	4,376	33	2,651	187	2,949	25	2,059
1903-04 ...	65	1,707	28	2,245	111	2,697	33	2,534	61	1,561	23	1,818
1904-05 ...	62	1,566	28	2,165	120	2,865	44	3,233	60	1,465	23	1,805
1905-06	68	1,798	22	1,829	118	2,943	33	2,677	60	1,444	23	1,753
1906-07 ...	79	2,142	17	1,658	96	2,498	25	2,059	56	1,461	17	1,380
1907-08 ..	92	2,518	18	1,840	99	2,600	23	1,991	58	1,509	17	1,441
1908-09 ..	95	2,569	17	1,835	96	2,424	20	1,768	60	1,569	14	1,135
1909-10 ...												
1910-11 ..												
1911-12 ...												
1912-13 ...												

TABLE XV.—*District Board.*

Year.	Receipts.							Expenditure.									
	Education.	Medical.	Scientific, &c.	Miscellaneous.	Civil works.	Pounds.	Ferries.	Total expenditure.	Contributions to Provincial funds.	General administration.	Education.	Medical.	Scientific, &c.	Miscellaneous.	Civil works.	Pounds.	Debt.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1890-91	4,185	1,824	...	487	...	3,431	...	95,073	...	1,066	29,257	7,084	...	2,237	55,429	...	...
1891-92	4,156	2,174	...	576	...	3,730	...	95,539	...	1,095	28,496	8,226	...	2,605	55,117	...	...
1892-93	4,030	10,600	...	2,836	140	4,663	...	95,101	...	1,032	28,337	15,184	...	1,838	48,710	...	...
1893-94	3,954	5,572	...	462	102	4,042	...	94,465	...	996	27,854	11,438	...	1,947	52,230	...	...
1894-95	4,145	2,428	80	576	620	4,419	...	83,929	...	1,120	29,612	10,852	324	2,694	39,327	...	...
1895-96	5,039	2,347	...	570	2,036	5,055	...	81,683	...	943	28,606	9,151	541	460	41,982	...	...
1896-97	5,075	2,115	80	802	1,316	4,396	...	85,644	...	1,015	26,896	8,912	716	282	47,823	...	...
1897-98	5,158	4,296	166	3,488	1,581	3,551	...	1,23,668	31,671	1,022	27,491	9,909	903	...	52,672	...	...
1898-99	6,185	2,977	52	3,479	2,904	4,086	...	85,052	...	1,465	29,084	9,497	769	...	43,492	...	745
1899-1900	6,519	3,701	115	3,485	1,619	*6,685	†6,218	1,34,695	31,704	1,603	30,224	10,164	959	86	55,844	3,021	1,090
1900-01	8,453	5,545	172	25	1,662	6,657	10,146	1,43,967	34,950	1,623	30,467	9,716	1,029	86	60,135	3,920	2,041
1901-02	8,646	5,471	161	676	2,075	5,770	12,271	1,29,509	26,000	1,665	31,204	10,089	1,220	363	56,423	2,545	...
1902-03	8,883	4,660	147	843	2,722	6,040	10,042	1,32,453	10,823	1,628	35,702	11,471	1,329	357	68,659	2,489	...
1903-04	9,490	5,583	145	750	2,434	5,336	12,295	1,26,941	6,851	1,917	40,162	11,967	1,299	160	62,164	2,421	...
1904-05	9,529	5,777	97	560	1,380	5,849	10,830	1,39,867	13,000	2,130	41,072	12,626	1,436	329	65,008	2,051	2,215
1905-06	9,041	5,569	54	575	2,290	7,676	10,542	1,52,293	...	2,325	47,053	12,945	748	426	80,409	1,987	6,400
1906-07	9,894	5,694	...	827	1,812	4,540	12,001	1,62,921	...	2,705	49,331	12,285	1,561	410	94,264	1,870	495
1907-08																	
1908-09																	
1909-10																	
1910-11																	
1911-12																	
1912-13																	
1913-14																	
1914-15																	
1915-16																	
1916-17																	
1917-18																	

* Formerly net receipts only were shown. From this year receipts and also expenditure are given.

† From this year the gross receipts from ferries were for the first time credited to the District Board.

Table XVI.—*Municipality of Muttra.*

Year.	Income.							Expenditure.									
	Octroi.	Tax on houses and lands.	Other taxes.	Rents.	Loans.	Other sources.	Total.	Administration and collection of taxes.	Public safety.	Water supply and drainage.		Conservancy.	Hospitals and dispensaries.	Public works.	Public instructions.	Other heads.	Total.
										Capital.	Maintenance.						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1890-91 ...	44,799	...	804	2,248	...	4,026	51,877	7,125	13,215	...	74	13,995	1,913	7,610	1,421	6,780	52,133
1891-92 ...	47,601	...	...	881	...	6,606	55,088	7,300	13,049	86	...	14,707	1,000	9,776	1,527	5,865	53,310
1892-93 ...	48,587	...	...	866	...	9,501	58,954	7,481	13,547	...	400	14,593	1,882	9,623	3,712	6,265	57,503
1893-94 ...	49,883	...	...	896	...	9,986	60,765	7,984	13,805	...	213	14,973	1,956	11,587	2,250	7,158	59,926
1894-95 ...	53,061	...	...	1,069	...	10,539	64,669	8,351	13,929	...	434	15,815	1,838	11,356	2,381	7,984	62,088
1895-96 ...	54,643	...	...	1,109	...	10,764	64,298	8,399	14,382	...	930	12,555	2,142	17,529	2,191	8,321	66,449
1896-97 ...	48,573	...	...	1,062	...	9,560	57,075	8,968	14,086	...	175	12,626	2,036	12,519	2,588	7,799	60,797
1897-98 ...	49,985	106	...	1,010	...	10,124	61,225	7,948	13,606	...	189	14,855	5,980	5,935	2,636	11,932	59,081
1898-99 ...	53,250	235	...	1,004	...	8,993	63,482	7,747	13,996	...	405	15,519	1,905	3,501	1,919	7,386	52,378
1899-1900	49,312	...	...	995	...	6,923	57,230	9,737	14,101	...	230	17,964	6,489	7,326	2,155	7,785	65,787
1900-01 ...	51,505	...	...	1,073	...	16,553	69,131	10,503	14,014	...	228	20,509	7,992	5,927	3,939	4,805	67,917
1901-02 ...	66,583	...	...	907	...	8,042	75,532	10,550	13,525	...	130	19,194	2,521	5,901	3,732	6,567	62,120
1902-03 ...	57,359	...	...	1,369	...	7,556	66,284	9,726	13,640	...	198	18,283	2,523	12,862	3,840	6,624	67,696
1903-04 ...	63,973	...	...	1,339	...	23,809	89,121	11,352	14,075	26	60	18,625	2,524	8,846	3,999	21,514	81,021
1904-05 ..	62,421	...	...	1,267	...	14,957	78,645	12,567	14,348	683	24	21,574	2,500	5,878	3,995	13,447	75,016
1905-06 ...	65,906	...	...	1,164	...	8,658	75,728	10,454	10,603	...	200	22,920	2,672	5,053	4,128	12,255	68,285
1906-07 ...	62,857	...	...	1,479	...	10,241	74,577	10,432	5,341	...	2,500	23,825	2,442	4,976	4,370	25,160	79,046
1907-08 ...																	
1908-09 ...																	
1909-10 ...																	
1910-11 ...																	
1911-12 ...																	
1912-13 ...																	
1913-14 ...																	
1914-15 ...																	
1915-16 ...																	
1916-17 ...																	
1917-18 ...																	

TABLE XVI.—*Municipality of Brindaban.*

Year.	Income.							Expenditure.										
	Octroi.	Tax on houses and lands.	Other taxes.	Rents.	Loans.	Other sources.	Total.	Administration and collection of taxes.	Public safety.	Water-supply and drainage. Capital.	Water-supply and drainage. Maintenance.	Conservancy.	Hospitals and dispensaries.	Public works.	Public instructions.	Other heads.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1890-91 ...	24,444	...	...	1,149	...	2,514	28,107	4,193	5,628	...	14	4,292	1,108	5,276	1,104	1,857	23,472
1891-92 ...	21,387	...	...	43	...	3,461	24,891	3,895	5,846	755	10	5,552	1,211	6,726	1,257	1,871	27,123
1892-93 ...	19,718	...	...	231	...	5,212	25,161	3,732	5,582	...	...	5,006	2,656	7,570	1,195	1,616	27,357
1893-94 ...	21,483	...	...	165	...	6,416	28,064	3,551	5,142	...	476	4,558	2,656	6,791	1,226	1,853	26,252
1894-95 ...	21,397	...	...	204	...	7,098	28,699	4,299	5,296	...	18	5,879	1,442	6,364	1,237	1,985	26,520
1895-96 ...	21,284	...	...	66	...	4,851	26,201	4,420	5,505	...	630	5,276	1,445	7,734	1,156	1,696	27,862
1896-97 ...	17,818	...	...	74	1,500	3,504	22,896	3,939	5,405	...	78	5,267	1,511	6,335	1,375	2,128	26,034
1897-98 .	16,439	...	...	69	...	4,423	20,931	3,337	5,423	...	36	4,598	1,838	682	1,557	2,714	20,185
1898-99 ...	18,299	...	...	13	...	3,376	21,688	3,167	5,440	...	213	4,966	1,047	1,247	1,576	1,238	18,894
1899-1900 ...	16,585	...	...	17	...	3,567	20,169	2,964	5,386	...	92	5,123	952	2,962	1,862	1,267	20,608
1900-01 ...	15,802	..	...	5	...	2,779	18,586	3,461	5,166	..	12	5,449	1,158	2,476	2,187	680	20,589
1901-02 ...	19,934	...	...	58	...	2,675	22,667	3,547	5,136	...	98	5,464	1,154	1,141	2,162	425	19,127
1902-03 ...	20,346	...	119	65	...	3,023	23,553	2,949	4,943	...	200	5,462	1,204	2,785	2,212	758	20,513
1903-04 ...	19,199	...	245	60	...	6,322	25,826	4,212	5,533	...	...	8,463	1,204	5,525	2,236	984	28,157
1904-05 ...	18,473	...	244	143	...	5,432	24,292	5,166	5,365	...	812	5,512	1,240	3,812	2,335	996	25,238
1905-06 ...	18,968	...	240	266	...	3,628	23,102	4,517	3,400	...	463	5,675	1,238	3,984	2,530	1,894	23,701
1906-07 ..	18,734	...	237	192	...	3,726	22,889	4,288	1,049	...	1,608	5,729	1,239	3,116	2,560	1,014	20,603
1907-08 ...																	
1908-09 ...																	
1909-10 ...																	
1910-11 ...																	
1911-12 ...																	
1912-13 ...																	
1913-14 ...																	
1914-15 ...																	
1915-16 ...																	
1916-17 ...																	
1917-18 ...																	

TABLE XVI.—*Municipality of Kosi.*

Year.	Income.							Expenditure.									
	Octroi.	Tax on houses and lands.	Other taxes.	Rents.	Loans.	Other sources.	Total.	Administration and collection of taxes.	Public safety.	Water-supply and drainage. Capital.	Water-supply and drainage. Maintenance.	Conservancy.	Hospitals and dispensaries.	Public works.	Public instructions.	Other heads.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1890-91	6,472	...	...	1,556	...	1,083	9,111	1,826	2,383	...	...	2,052	329	686	94	3,141	10,511
1891-92	8,894	...	...	1,145	...	1,229	11,268	1,692	2,506	800	519	1,740	332	358	73	813	8,833
1892-93	8,427	...	...	877	...	1,730	11,034	1,792	2,471	1,000	352	1,999	1,806	1,146	124	1,211	11,901
1893-94	9,324	...	...	1,033	...	1,864	12,221	1,793	2,457	3,058	50	1,754	316	438	114	1,722	11,702
1894-95	7,420	...	...	994	...	1,959	10,373	1,885	2,637	300	...	1,900	314	829	102	1,746	9,713
1895-96	7,664	...	...	1,273	...	2,083	11,020	1,991	2,549	818	274	1,904	557	1,554	85	1,422	11,154
1896-97	6,542	...	...	1,253	...	2,134	9,929	1,908	2,824	...	2	2,021	852	2,595	115	2,869	13,186
1897-98	10,080	...	394	1,343	...	3,733	15,550	1,724	2,621	...	25	2,262	554	693	102	3,880	11,861
1898-99	7,359	...	791	1,908	...	2,122	12,180	1,744	2,264	...	207	2,986	549	2,115	115	1,064	11,064
1899-1900	7,942	...	720	1,743	...	2,905	13,310	1,688	2,299	...	289	3,783	356	1,446	360	1,179	11,400
1900-01	8,196	...	738	2,027	...	3,449	14,410	2,374	2,262	...	844	2,543	396	1,550	397	5,922	16,648
1901-02	11,045	..	950	2,733	...	2,836	17,564	3,417	2,363	...	4	3,227	387	1,776	564	1,967	13,705
1902-03	9,330	...	497	2,827	...	2,927	15,581	2,464	2,357	...	12	3,235	487	1,751	763	1,611	12,680
1903-04	8,091	...	710	2,784	...	5,153	16,738	2,783	2,495	8,554	110	4,244	487	1,159	837	2,495	23,164
1904-05	7,305	...	565	2,835	...	10,211	20,916	2,422	2,593	9,000	32	3,342	487	981	769	3,640	23,266
1905-06	9,490	...	516	2,829	17,750	6,728	37,313	3,273	940	20,836	196	3,971	487	1,636	925	3,290	35,554
1906-07	13,552	...	700	2,996	...	5,063	22,211	4,552	953	...	102	3,166	619	3,432	789	5,450	19,063
1907-08																	
1908-09																	
1909-10																	
1910-11																	
1911-12																	
1912-13																	
1913-14																	
1914-15																	
1915-16																	
1916-17																	
1917-18																	

TABLE XVII.—*Distribution of Police*, 1907.

Thana.	Sub-Inspectors.	Head-constables.	Constables.	Municipal Police.	Town Police.	Rural Police.	Road Police.
1	2	3	4	5	6	7	8
Muttra	5	13	122	...	...	61	13
Sadr Bazar ...	1	1	14	...	...	...	...
Rasulpur	1	1	5	...	...	28	4
Brindaban	1	6	48	...	...	16	2
Jait	1	1	9	...	...	55	4
Aring	1	...	7	...	...	45	4
Gobardhan	1	2	12	...	18	59	8
Sonkh	1	1	6	...	5	42	...
Ol	1	1	6	...	...	52	...
Farah	1	1	12	...	7	96	8
Raya	1	1	12	...	6	117	15
Chatta	1	1	10	...	11	69	6
Sahar	2	...	7	...	...	66	2
Shergarh	1	1	6	...	6	38	2
Kosi	2	3	28	...	...	105	6
Barsana	1	1	6	...	...	53	...
Majohi	1	1	6	...	...	37	...
Mat	1	1	7	...	...	61	4
Nohjhil	1	2	11	...	...	93	...
Surir	1	1	6	...	...	55	...
Mahaban	1	1	7	...	10	24	2
Gokul	...	...	...	...	13	...	...
Baldeo	2	1	11	...	11	148	6
Sadabad	1	1	13	...	8	157	16
Sahpau	1	1	6	...	6	62	2
Civil Reserve ...	3	9	89	...	...	...	...
Armed Police ...	1	19	105	...	...	...	...
Grand Total ...	35	71	471	...	101	1,439	1C4

TABLE XVIII.—*Education.*

Year.	Total.			Secondary education.			Primary education.		
	Schools and colleges.	Scholars.		Schools.	Scholars.		Schools.	Scholars	
		Males.	Females.		Males.	Females.		Males.	Females.
1	2	3	4	5	6	7	8	9	10
1896-97 ...	109	5,305	316	10	1,119	..	99	4,186	316
1897-98 ...	110	5,042	198	11	1,032	60	98	3,969	138
1898-99 ...	127	5,647	194	12	1,267	54	114	4,349	140
1899-1900...	140	5,753	341	12	1,244	57	127	4,480	284
1900-01 ...	138	6,337	355	13	1,340	52	125	4,997	303
1901-02 ...	141	6,685	386	12	1,194	78	129	5,491	308
1902-03 ...	191	7,987	497	11	1,184	71	180	6,803	426
1903-04 ...	189	8,418	505	11	1,280	81	178	7,138	424
1904-05 ...	191	7,361	414	11	1,206	92	180	6,155	322
1905-06 ...	211	8,170	447	12	1,348	94	199	6,822	353
1906-07 ...	228	8,671	408	11	1,304	91	217	7,367	317
1907-08 ...									
1908-09 ...									
1909-10 ...									
1910-11 ...									
1911-12 ...									
1912-13 ...									
1913-14 ...									
1914-15 ...									
1915-16 ...									
1916-17 ...									
1917-18 ...									

List of Schools, 1908.

I.—MUTTRA CITY.

Name of school.	Class.	Management.	Average attendance.
District School ...	High School ...	District Board ...	161
Middle School ...	Vernacular Secondary	Ditto ...	128
American Mission School.	Upper Primary ...	Private	129
Sadr Bazar ...	Lower Primary ...	District Board ...	27
Kishori Raman ...	Upper Primary ...	Private ...	43
Ganesh School ...	Ditto ...	Ditto ...	50
Chaube Pathshala ...	Ditto ...	Ditto ...	62
Sajjan School ...	Ditto ...	Ditto ...	82
Agarwal Pathshala ...	Ditto ...	Ditto ...	62
Kallu Rani ...	Lower Primary ...	Ditto ...	54
Narain Datta ...	Ditto ...	Ditto ...	39
Diamond Jubilee School.	Ditto ...	Ditto ...	50
Debi Pershad's School,	Ditto ...	Ditto ...	43
Raghunath Das' School,	Ditto ...	Ditto ...	21
Lodhi School ...	Ditto ...	Ditto ...	17
Balmukund School ...	Ditto ...	Ditto ...	26
Ram Pershad School...	Ditto ...	Ditto ...	26
Har Kishan School ...	Ditto ...	Ditto ...	23
Kanya School ...	Ditto ...	District Board (Girls' School).	37
Kishori Raman, English School.	Ditto ...	Ditto ...	37
Kamli Pathshala ...	Ditto ...	Ditto ...	19
Matag li ...	Ditto ...	Ditto ...	24
Swami Ghat ...	Ditto ...	Ditto ...	24
Miss Forbes' School...	Ditto ..	Ditto ...	13
Preparatory School ...	Ditto ...	District Board Girls' School.	14
Model Girls' School...	Ditto ...	Provincial.	23

List of Schools, 1908—(continued).

II.—MUTTRA DISTRICT.

Tahsil.	Locality.	Class.	Management.	Average attendance.
Muttra.	Brindaban ...	Anglo Vernacular...	District Board ...	29
	Ditto ...	Middle Vernacular, for girls.	Provincial ...	27
	Aring	Middle Vernacular,	District Board ...	54
	Brindaban ...	Upper Primary ...	Ditto ...	72
	Gobardhan ...	Ditto ...	Ditto ...	86
	Sonkh ...	Ditto ...	Ditto ...	71
	Ol	Ditto ...	Ditto ...	56
	Farah	Ditto ...	Ditto ...	21
	Aurangabad ...	Ditto ...	Ditto ...	41
	Radhakund ...	Ditto ...	Ditto ...	40
	Raipura Jat ...	Ditto ...	Ditto ...	39
	Magora ...	Ditto ...	Ditto ...	55
	Ral	Lower Primary ...	Ditto ...	27
	Pentha ...	Ditto ...	Ditto ...	21
	Jhundawai ...	Ditto ...	Ditto ...	34
	Son	Ditto ...	Ditto ...	22
	Beri	Ditto ...	Ditto ...	23
	Usphar ...	Ditto ...	Ditto ...	19
	Jinsuthi ...	Ditto ...	Ditto ...	17
	Barari ...	Ditto ...	Ditto ...	19
	Aring	Lower Primary (Branch School).	Ditto ...	49
	Gobardhan ...	Lower Primary (Girls' School).	Ditto ...	16
	Palson ...	Lower Primary ...	Aided	19
	Barpa	Ditto ...	Do.	13
	Chhoti Kosi ...	Ditto ...	Do.	12
	Dhangaon ...	Ditto ...	Do.	25
	Basi	Ditto ...	Do.	21
	Bachhgaon ...	Ditto ...	Do	19
	Bhadarua ...	Ditto ...	Do.	21
	Parkham ...	Ditto ...	Do.	15
	Sirsa	Ditto ...	Do.	24
	Sirurpur ...	Ditto ...	Do.	17
	Jait	Ditto ...	Do.	16
	Maholi ...	Ditto ...	Do.	21
	Sonsa	Ditto ...	Do.	11
	Pingri	Ditto ...	Do.	26
	Satoha ...	Ditto ...	Do.	11
	Bhadal ...	Ditto ...	Do.	15
	Bhawanpura ...	Ditto ...	Do.	13
	Gantholi ...	Ditto ...	Do.	11
	Kunjera ...	Ditto ...	Do.	10
	Cawnpore Pathshala, Bindraban.	Ditto ...	Do.	27
	Shahji Pathshala...	Ditto ...	Do.	37
	Kanhaya Lal Pathshala.	Ditto ...	Do.	19

List of Schools, 1908—(continued).

Tahsil.	Locality.	Class.	Management.	Average attendance.
Chhata.	Shergarh ...	Middle Vernacular	District Board ...	57
	Chhata ...	Upper Primary ...	Ditto ...	80
	Kosi	Ditto ...	Ditto ...	47
	Taroli	Ditto ...	Ditto ...	45
	Barsana ...	Ditto ..	Ditto	38
	Kamar ...	Ditto ...	Ditto ...	37
	Sahar	Ditto ...	Ditto ...	42
	Chaumurha ...	Ditto ...	Ditto ...	40
	Bathan Kalan ...	Ditto ...	Ditto ...	31
	Nandgaon ...	Ditto ...	Ditto ...	27
	Bukharari ...	Ditto ...	Ditto ...	35
	Gindoh ...	Lower Primary ...	Ditto ..	24
	Shergarh branch ...	Ditto ...	Ditto ...	42
	Agaryala ...	Ditto ...	Ditto ...	22
	Khaira ...	Ditto ...	Ditto ...	25
	Mehrana ...	Ditto ...	Ditto ...	11
	Jau	Ditto ...	Ditto ...	14
	Ranehra ...	Ditto ...	Ditto ...	14
	Kamai	Ditto ...	Ditto ...	48
	Akbarpur ...	Ditto ...	Ditto ...	20
	Bharna ...	Ditto ...	Ditto ...	16
	Bharna Khurd ...	Ditto ...	Ditto ...	19
	Mahajani ...	Ditto ...	Ditto ...	53
	Majhoi ...	Ditto ..	District Board, endowed by Kunwar Mahendra Partab Singh of Hathras.	76
	Ujhain ...	Ditto ...		3
	Phalen ...	Ditto ...	Aided	41
	Shahpur ...	Ditto ...	Do.	18
	Dahgaon ...	Ditto ...	Do.	19
	Parkham ...	Ditto ...	Do.	12
	Sihana... ...	Ditto ...	Do.	13
	Bishambara ...	Ditto ...	Do.	17
	Halwana ...	Ditto ...	Do	12
	Bahta	Ditto ...	Do.	15
	Bhadawal ...	Ditto ...	Do.	16
	Kherot ...	Ditto ...	Do.	15
	Ajnok ...	Ditto ...	Do.	17
	Kotban ...	Ditto ...	Do.	17
	Paigaon ...	Ditto ...	Do.	7
	Ajhoi Khurd ...	Ditto ...	Do.	13
	Karhela ...	Ditto ...	Do.	12
	Tamola ...	Ditto ...	Do.	12
	Kosi,* Chhatarbhuj Pathshala.	Ditto ...	Do.	28
Mat.	Mat	Middle Vernacular	District Board ...	62
	Nohjhil ...	Upper Primary ...	Ditto ...	47
	Lohai	Ditto ...	Ditto ...	35
	Bajna	Ditto ...	Ditto ...	44
	Karahri ...	Ditto ...	Ditto ...	49

List of Schools, 1908—(continued).

Tahsil.	Locality.	Class.	Management.	Average attendance.
Mat—(*concluded*).	Barauth ...	Upper Primary ...	District Board ...	48
	Hasanpur ...	Ditto ...	Ditto ...	40
	Darba (Arna) ...	Ditto ...	Ditto ...	48
	Jaurali ...	Ditto ...	Ditto ...	42
	Surir ...	Ditto ...	Ditto ...	76
	Mat branch ..	Lower Primary ...	Ditto ...	64
	Bera ...	Ditto ...	Ditto ...	22
	Nasithi ...	Ditto ...	Ditto ...	19
	Chandpur ...	Ditto ...	Ditto ...	19
	Udhar ...	Ditto ...	Ditto ...	27
	Bhureka ...	Ditto ...	Ditto ...	18
	Harnaul ...	Ditto ...	Ditto ...	13
	Hasanpur ...	Lower Primary, Girls' School.	Ditto ...	11
	Bhadarban ...	Lower Primary ...	Aided ...	15
	Akbarpur ...	Ditto ...	Do. ...	16
	Birjugarhi ...	Ditto ...	Do. ...	29
	Parsoli ...	Ditto ...	Do. ...	20
	Sikandarpur ...	Ditto ...	Do. ...	29
	Kaulana ...	Ditto ...	Do. ...	17
	Iloli Zunnardar ...	Ditto ...	Do. ...	10
	Chandpur Khurd ...	Ditto ...	Do. ...	21
	Jarara ...	Ditto ...	Do. ...	26
	Kurwara ...	Ditto ...	Do. ...	19
	Palkhera ...	Ditto ...	Do. ...	22
	Shankargarhi ...	Ditto ...	Do. ...	20
	Rajagarhi ...	Ditto ...	Do. ...	17
	Pachahra ...	Dioto ...	Do. ...	22
	Ikhu ...	Ditto ...	Do. ...	23
	Bhalai ...	Ditto ...	Do. ...	15
Mahaban.	Mahaban ...	Middle Vernacular	District Board ...	70
	Raya ...	Ditto ...	Ditto ...	84
	Jagsana ...	Upper Primary ...	Ditto ...	43
	Wairni ...	Ditto ...	Ditto ...	50
	Aira Khera ...	Ditto ...	Ditto ...	57
	Gokul ...	Ditto ...	Ditto ...	39
	Baldeo ...	Ditto ...	Ditto ...	110
	Sonai ...	Ditto ...	Ditto ...	41
	Barauli ...	Ditto ...	Ditto ...	35
	Akos ...	Ditto ...	Ditto ...	45
	Karauli ...	Ditto ...	Ditto ...	36
	Alipur... ...	Ditto ...	Ditto ...	18
	Pachawan ...	Ditto ...	Ditto ...	34
	Pawesra ...	Ditto ...	Ditto ...	41
	Sihora	Lower Primary ...	Ditto ...	29
	Katehla ...	Ditto ...	Ditto ...	23
	Patlani ...	Ditto ...	Ditto ...	16
	Dalhaita ...	Ditto ...	Ditto ...	25
	Panigaon ...	Ditto ...	Ditto ...	22
	Garhsali ...	Ditto ...	Ditto ...	26
	Nerha	Ditto ...	Ditto ...	16
	Lohban ...	Ditto ...	Ditto ...	22
	Hatkauli ...	Ditto ...	Ditto ...	22

List of Schools, 1908—(continued).

Tahsil.	Locality.	Class.	Management.	Average attendance.
Mahaban—(*concluded*).	Bhartiya ...	Lower Primary ...	District Board ...	19
	Ningaon ...	Ditto ...	Ditto ...	30
	Bandi	Ditto ...	Ditto ...	22
	Mahaban branch ...	Ditto ...	Ditto ...	74
	Raya branch ...	Ditto ..	Ditto ...	104
	Baldeo Girls' School,	Ditto ...	Ditto ...	15
	Anghai ...	Ditto ...	Aided	16
	Bisauli ...	Ditto ..	Do.	19
	Manna Baba ...	Ditto ...	Do.	12
	Madim ...	Ditto ...	Do.	17
	Diwana Kalan ...	Ditto ...	Do.	18
	Fatehpura ...	Ditto ...	Do.	47
	Khapparpur ...	Ditto ...	Do.	32
	Nagla Sarupa ...	Ditto ...	Do.	26
	Garhi Naher Singh	Ditto ...	Do.	19
	Basai	Ditto ...	Do.	17
	Isapur ...	Ditto ...	Do.	14
	Tatranta ...	Ditto ...	Do.	22
	Kokretia ...	Ditto ...	Do.	33
	Sonkh ...	Ditto ...	Do.	20
	Nonera ...	Ditto ...	Do.	16
	Mahaban Girls' School.	Ditto ...	Do.	20
Sadabad.	Sadabad ...	Middle Vernacular	District Board ...	147
	Sahpau ...	Upper Primary ...	Ditto ...	57
	Naugaon ...	Ditto ...	Ditto ...	51
	Kursanda ...	Ditto ..	Ditto ...	53
	Bisawar ...	Ditto ...	Ditto ...	53
	Tasiagau ...	Ditto ...	Ditto ...	41
	Kanjauli ...	Ditto ...	Ditto ...	37
	Salimpur ...	Ditto ...	Ditto ...	40
	Madhaka ...	Ditto ...	Ditto ...	52
	Marahra ...	Ditto ...	Ditto ...	40
	Mai	Ditto ...	Ditto ...	38
	Gigla	Lower Primary ..	Ditto ...	23
	Samadpur ...	Ditto ...	Ditto ...	24
	Bedai	Ditto ...	Ditto ...	21
	Garumara ...	Ditto ...	Ditto ...	21
	Khenda ...	Ditto ..	Ditto ...	22
	Nasirpur ...	Ditto ...	Ditto ...	25
	Sahpau, Girls' School	Ditto ..	Ditto ...	25
	Sista	Ditto ...	Aided	21
	Bilara	Ditto ...	Do.	26
	Karkauli ...	Ditte ..	Do.	17
	Gutahra ...	Ditto ...	Do.	25
	Hasanpur Baru ...	Ditto ...	Do.	19
	Sikhra ...	Ditto ...	Do.	19
	Tamsi	Ditto ...	Do.	15
	Heli	Ditto ...	Do.	20
	Dhadhan ...	Ditto ...	Do.	15
	Bhadhanchi ...	Ditto ...	Do.	17
	Indhauli ...	Ditto ...	Do.	13

List of Schools, 1908—(concluded).

Tahsil.	Locality.	Class.	Management.	Average attendance.
	Edalpur ...	Lower Primary ...	Aided	24
Sadabad—(concld.).	Baghaina ...	Ditto ...	Do.	16
	Khandekigarhi ...	Ditto ...	Do	13
	Pipramai ...	Ditto ...	Do	17
	Jatoi	Ditto ...	Do.	16
	Bhuktara ...	Ditto ...	Do.	9
	Sadabad Girls' School.	Ditto ...	Do.	17

ROADS, 1908.

	Miles	fur.
A.—PROVINCIAL.		
Metalled roads, bridged and drained throughout.		
(1) Muttra to Agra	20	3·44
(2) Grand trunk road, Dehli, Aligarh and Agra section ...	10	3·76
(3) Muttra, Kasganj and Bareilly Trunk road	14	4·50
(4) Muttra to Dehli (*vide No. I*)	31	6·98
(5) Chhata railway station approach road	1	1
(6) Kankera ditto	0	6
(7) Chhatikra ditto	0	5·30
(8) Bad ditto	0	2·47
(9) Farah ditto	0	1·30
Total ...	80	2·75
B.—LOCAL.		
I.—First-class metalled roads, bridged and drained throughout.		
(1) Muttra to Bharatpur	14	0·16
(2) Muttra to Jalesar	34	1
(3) Muttra to Dig	17	1·38
(4) Raya to Mat (*vide II-ii*)	7	4·98
(5) Muttra to Brindaban...	6	0
(6) Railway bridge to Gokul	6	0
(7) Farah to Parkham	3	6
(8) Goberdhan to Radhakund	2	6
(9) Bharatpur road to cantonment and Naroli branch road ...	1	0
(10) Bharatpur and Dehli branch road	0	4·98
Total ...	93	0·50
II.—Second-class roads, unmetalled, partially bridged and drained		
(1) Muttra to Sonkh	13	0
(2) Brindaban to Nohjhil	22	0
(3) Chhata to Gobardhan	15	6
(4) Kosi to Nohjhil	14	6
(5) Jait to Shergarh	13	0
(6) Jait to Sahan	8	4
(7) Chhata to Shergarh	8	0
(8) Raya to Sadabad	18	0
(9) Raya to Baldeo	10	0
(10) Baldeo to Itimadpur	14	0
(11) Gobardhan to Sonkh	7	0
(12) Farah to Kagarol	5	4
(13) Muttra to Aligarh	1	6
Total ...	151	2

ROADS, 1908—(*concluded*).

III.—Fifth-class roads, cleared, partially bridged and drained.	Miles	fur.
(1) Farah to Dig	10	0
(2) Mahaban to Agra	24	0
(3) Mahaban to Gokul	1	4
(4) Jait to Brindaban	6	0
(5) Nari Semri temple road	0	2
Total ...	41	6
IV.—Sixth-class roads, cleared only.		
(1) Akbarpur to Khair [*vide* II (2)]	7	0
(2) Chhata ta Barsana	10	0
(3) Brindaban to Gobardhan	16	0
(4) Brindaban to Raya	5	0
(5) Bajna to Nohjhil	4	0
(6) Berwa to Mat	6	0
(7) Brahmand Ghat road	1	0
(8) Kosi to Hasanpur	8	0
(9) Kosi to Shahpur	10	0
(10) Kosi to Kamar	6	0
(11) Kosi to Nandgaon	5	0
(12) Mat to Khair	11	0
(13) Koila to Mahaban	2	0
(14) Kosi to Majhoi	10	0
(15) Mahaban to Karab	5	0
(16) Mahaban to Raya	9	0
(17) Mursan to Sadabad	5	0
(18) Railway bridge to Sadabad road	15	0
Total ...	135	0
GRAND TOTAL ...	501	3·25

FERRIES, 1908.

River.	Ferry.	Village.	Tahsil.	Management.	Income.
					Rs.
Jumna.	Chaundras ...	Shahpur ...	Chhata ...	District Board,	100
	Majhoi ...	Majhoi ...	Do. ...	Do. ...	700
	Shergarh ...	Shergarh ...	Do. ...	Do. ...	1,200
	Bahta ...	Bahta ...	Do. ...	Do. ...	360
	Siyara ...	Siyara ...	Do. ...	Do. ...	200
	Bhongaon ...	Bhangaon ...	Do. ...	Do. ...	435
	Sakraya ..	Sakraya ...	Mat ...	Do. ...	50
	Keshighat ...	Brindaban ...	Muttra ...	Do. ...	5,300
	Gokulghat ...	Aurangabad...	Do. ...	Do. ...	2,200
	Koila ...	Koila ...	Do. ...	Do. ...	500
	Gadaya ...	Gadaya ...	Mahaban...	Do. ...	600
	Lahrauli ...	Lahrauli ...	Muttra ...	Do. ...	200
	Churmura ...	Churmura ...	Do. ...	Do. ...	160
	Bhadaya ...	Bhadaya ...	Do. ...	Do. ...	50

POST-OFFICES, 1908.

Tahsil.	Locality.	Class of office	Management.
Muttra.	Muttra City	Head-office, combined ...	Imperial.
	Do. Cantonments ...	Sub-office, combined ...	
	Do. Chauk... ...	Sub-office	
	Do. Junction railway station.	Ditto	
	Muttra, Deoki-Nandan Press	Branch office... ...	
	Do. Sadr Bazar ...	Ditto	
	Brindaban	Sub-office, combined ...	
	Gobardhan	Sub-office	
	Aring	Branch office... ...	
	Barari	Ditto ...	
	Beri	Ditto ...	
	Farah	Ditto ...	
	Jait	Ditto ...	
	Chhoti Kosi	Ditto ...	
	Ol	Ditto ...	
	Ral	Ditto ...	
	Rasulpur	Ditto ...	
	Radhakund	Ditto ...	
	Sonkh	Ditto ...	
Chhata.	Kosi	Sub-office, combined ...	
	Chhata	Sub-office	
	Barsana	Branch office ...	
	Karehla	Ditto ...	
	Majhoi	Ditto ...	
	Shergarh	Ditto ...	
	Sahar	Ditto ...	
Mat.	Mat	Sub-office	
	Surir	Branch office ...	
	Bajna	Ditto ...	
	Nohjhil	Ditto ...	
Mahaban.	Gokul	Sub-office, combined ...	
	Mahaban	Sub-office ...	
	Raya	Ditto ...	
	Baldeo	Ditto ...	
	Aira Khera	Ditto ...	
Sadabad.	Sadabad	Sub-office	
	Jalesar-road railway station.	Ditto ...	
	Sahpau	Branch office ...	

MARKETS, 1908.

Tahsil.	Town or village.	Market days.
Muttra.	Sirsa	Wednesday.
	Magorra (Rampatti) ...	Thursday.
	Beri	Tuesday.
	Farah	Monday and Friday.
	Barari	Saturday.
	Ol	Sunday.
	Brindaban	Tuesday.
	Ral	Monday.
	Aring	Sunday.
	Gobardhan	Saturday.
	Sonkh (Dungrapatti) ...	Monday.
Chhata.	Kamar	Monday.
	Kosi	Tuesday and Wednesday.
	Taroli	Monday.
	Chaumuha	Tuesday.
	Sahar	Wednesday.
	Shergarh	Thursday.
	Chhata	Friday.
	Ranera	Do.
	Barsana	Sunday.
	Khaira	Saturday.
Mat.	Arna (Darha)	Thursday.
	Jawara (Nagla Bari) ...	Monday and Friday.
	Mat	Thursday.
	Harnaul	Sunday.
	Karahri	Tuesday and Friday.
	Lohi	Saturday.
	Jarara	Tuesday.
	Surir	Monday.
	Khaira	Thursday
	Bhadanwara	Friday.
	Nohjhil	Do.
	Bajna	Thursday and Saturday.
	Shankargarhi	Tuesday.
	Mohiuddinpur	Sunday.
	Sikandarpur	Wednesday.
	Barauth	Thursday.
	Palkhera	Tuesday.
Mahaban.	Sonai	Sunday and Thursday.
	Nimgaon	Thursday.
	Karauli	Do.
	Mahaban	Wednesday.
	Daghaita	Monday.
	Pattoni	Thursday.
	Aira Khera	Wednesday and Saturday.
	Pachawar	Sunday.
	Garhsauli	Tuesday and Saturday.
	Jagsana	Wednesday.
	Barauli	Sunday and Wednesday.
	Akos	Monday.

MARKETS, 1908—*(concluded).*

Tahsil.	Town or village.	Market days.
Mahaban—*(concluded).*	Pawesra	Monday and Friday.
	Wairni	Tuesday and Saturday.
	Diwana	Wednesday.
	Anandha	Tuesday and Saturday.
	Byonhin	Monday and Thursday.
	Bhartiya	Monday.
	Raya	Monday and Thursday.
	Sihora	Tuesday.
	Mandaur	Sunday and Thursday.
	Nerha	Sunday.
Sadabad.	Sadabad	Tuesday and Saturday.
	Sahpau	Sunday and Wednesday.
	Madhopalti	Monday.
	Nagla Kali	Friday.
	Khonda	Saturday.
	Arti	Monday and Thursday.
	Tarau	Monday and Friday.
	Bedai	Wednesday and Saturday.
	Sista	Friday.
	Naugaon...	Monday and Thursday.
	Kursanda	Sunday and Thursday.
	Mai	Wednesday.
	Bisawar	Friday.
	Tharaura	Thursday.

FAIRS, 1908.

Tahsil	Locality.	Name of fair.	Date.	Approximate average attendance.
Muttra ...	Muttra ...	Dasahra ...	Jeth, Sudi 10th ..	15,000
	Do. ...	Terij ...	Sawan, Sudi 3rd.	50,000
	Do ...	Pach-tirthi ...	Sawan, Sudi 5th ...	10,000
	Do. ...	Raksha Bandhan or Salimo.	Sawan, Sudi 15th.	15,000
	Do. ...	Janam Ashtami ..	Bhadon, Badi 9th	20,000
	Do. ...	Madhuban ...	Bhadon, Badi 11th	10,000
	Do. ...	Deo Chhat ...	Bhadon, Badi 6th	20,000
	Do. ...	Ram Lila ..	Kuar, Sudi 1st ...	50,000
	Do. ...	Bharat Milap ...	Kuar, Sudi 11th..	15,000
	Do. ..	Jamdutia ...	Kartik, Sudi 2nd	90,000
	Do. ...	Gaucharan ...	Kartik, Sudi 8th	6,000
	Do. ...	Akshan numi ...	Kartik Sudi 9th	20,000
	Do. ...	Kansmela ...	Kartik, Sudi 10th	10,000
	Do. ...	Deothan ...	Kartik, Sudi 11th	20,000
	Brindaban ...	Rathmela ...	Chait, Badi 2nd...	90,000
	Do. ...	Ratijatra ...	Asarh, Sudi 2nd...	10,000
	Do. ...	Joguljori ...	Kartik, Sudi 11th	10,000
	Do. ...	Brahmkund ...	Sawan, Sudi 9th	10,000
	Brindaban (combined with Muttra).	Terij ...	Sawan, Sudi 3rd ...	50,000
	Satoha ...	Deochhat ...	Bhadon, Sudi 6th	20,000
	Radhakund ...	Ahoi Ashtami ...	Kartik, Badi 8th	2,000
	Gobardhan and Jatipura.	Gobardhan Puja and Dip Malika.	Kartik, Badi 15th	100,000
Chhata ...	Phalen ...	Holi ...	Phagun, Sudi 15th	20,000
	Semri ...	Durgaji ...	Chait, Sudi 1st ...	100,000
	Sanchauli ...	Do. ...	Chait, Sudi 6th and Kuar, Sudi 7th.	30,000 7,000
	Barsana ...	Burhi Lila ...	September 4th to 10th.	50,000
	Taroli ...	Mela Sewan ...	Kartik, Sudi 13th	50,000
Mahaban	Baldeo ...	Baldeochhat ...	Bhadon, Badi 3rd	10,000
	Do. ...	Baldeo Puno ...	Aghan, Badi 8th	20,000

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